

THE NATIONAL LIBRARY OF INDIA

Golden Jubilee Souvenir

Sunday, 1st February, 1953



Bibliography Division
National Library,
Govt. of India
Calcutta

"I do not want my house to be walled in on all sides and my windows to be stuffed. I want cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any." —MAHATMA GANDHI

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TABLE OF CONTENTS

	Page
Foreword	1
1. History, growth and future of the National Library	1
2. Brief history of Belvedere	5
3. Perspective in time	6
4. List of Chairmen, members and secretaries	8
5. The National Library forty years ago	11
6. The Bibliography of Indology	16
7. Towards a Basic Bibliography on Indology	21
8. The Section on ancient Indian history and culture	26
9. The Section on Sanskrit, Pali and Prakrit	30
10. A short account of the Buhar Library	47
11. List of Librarians	51
12. The Senior Staff of the National Library	51
13. Publications of the Library	51
14. In Memorium	51
15. Our Thanks	52
16. An extract from the "Englishman", Saturday, January 31st 1903	53
	54

LIST OF ILLUSTRATIONS

COVER PAGE : NORTHERN CORRIDOR OF THE STACK ROOM	
FRONTISPICE :— Lord Curzon who inaugurated the Imperial Library	
Plate 1.	Picture of Belvedere Mansion
" 2.	Periodical Room
" 3.	Card Cabinet Room
" 4.	Close-up of the Card Cabinet
" 5.	Main Reading Room
" 6.	Reader in Alcove
" 7.	The Lending Section
" 8.	The Eastern view of the Stack Room
" 9.	The Chinese Collection
" 10.	A corner of the Asutosh Collection
" 11.	Some of the treasures of the Asutosh Collection
" 12.	Some of the treasures of the Buhar Section
" 13.	The Accession Section
" 14.	They have served us well
" 15.	The Governor's visit
" 16.	Presentation of Bharati's newspaper
" 17.	Sir Asutosh Mookerjee
" 18.	The various locations of the Library since its inception to the present day
" 19.	Builders of the past
" 20.	The staff of the National Library

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Blocks : EAGLE LITHOGRAPHING CO., LTD.

Facing plate 16

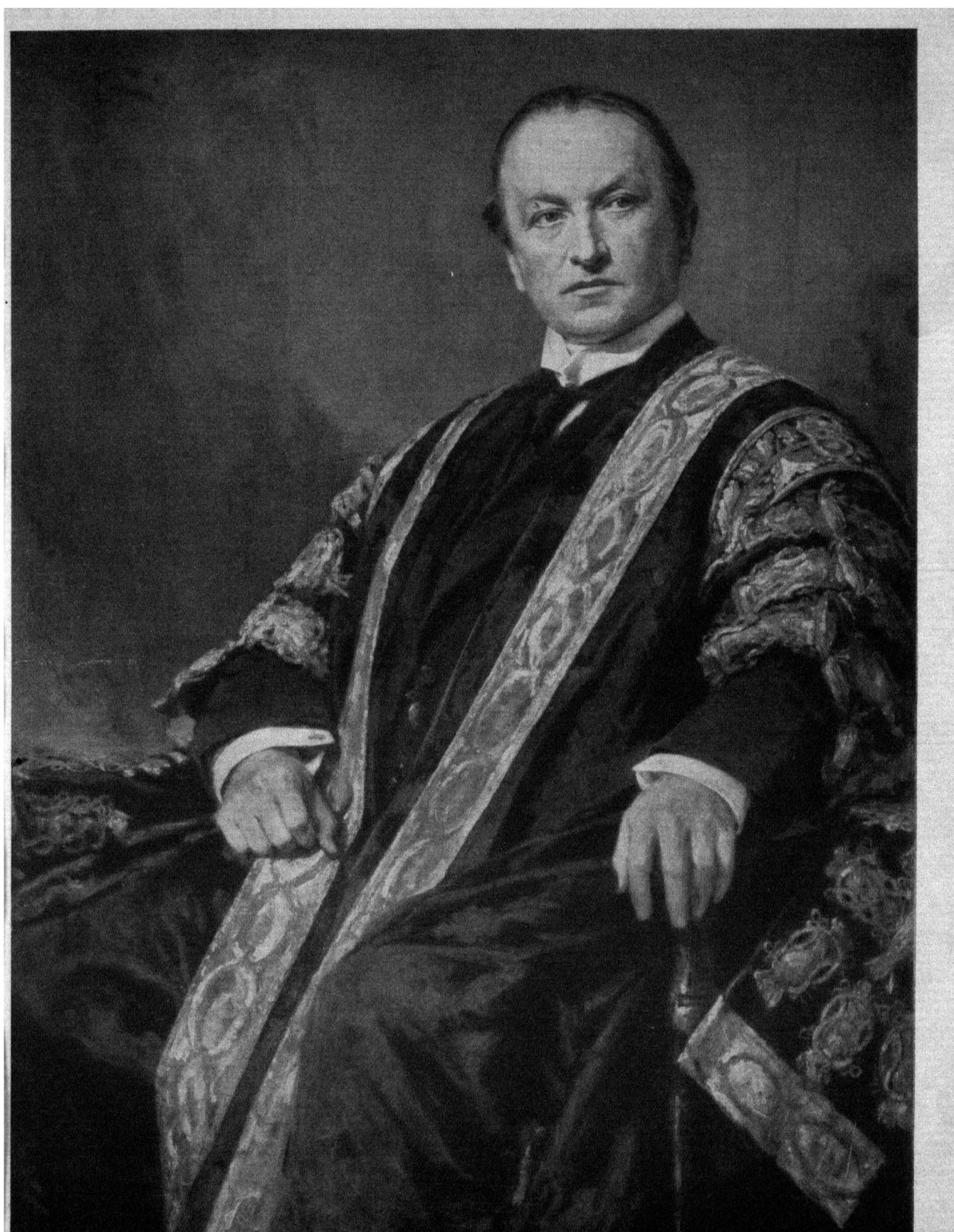
FOREWORD

We are celebrating to-day the Golden Jubilee of the National Library but we should not forget that its first foundations were laid more than a hundred years ago. We must, therefore, remember with gratitude the services of distinguished citizens of Calcutta like Dwarkanath Tagore and Peary Chand Mitra whose efforts led to the establishment of the Calcutta Public Library on 8th March 1836. Private effort could not, however, sustain the ideal they had set before themselves and Lord Curzon's intervention was needed to convert it into a truly national institution. The early part of its history is thus a record of non-official effort beginning with the establishment of the Calcutta Public Library and ending with the opening of the Imperial Library on 30th January 1903. If, therefore, we call the celebrations to-day a Golden Jubilee, it is only in order to mark fifty years of development as a State institution and not in forgetfulness of the services of the public-spirited citizens who laid its first foundation.

It is even to-day interesting to read Curzon's speech when he inaugurated the Imperial Library. He mentions his visit to the Calcutta Public Library in Metcalfe Hall. The shelves were full of books, 'the majority of which had parted company with their bindings', while 'the tenancy of the readers in the Library was freely disputed by pigeons who were flying about the inside of the room and evidently treated it as their permanent habitation'. Curzon also speaks of his visit to the Library of the Government of India with its large collection of books stacked in a crowded and unsuitable building. He then describes how these two institutions were fused to form a unit and become the nucleus of the Imperial Library.

Curzon's intention was that the Library should contain all books written about India in Modern languages. In addition, it should also contain all standard works of reference. He looked forward to the time when it would become 'a place to which people will resort as they do to the British Museum in London or the Bodleian in Oxford, to pursue their studies under agreeable conditions with every assistance that pleasant surroundings and a polite and competent staff can place at their disposal'.

There has been immense development in the technical equipment of libraries since Curzon's time. Western countries have developed new concepts of Library architecture. Use of micro-photographic methods of recording, electronic rapid selectors for Bibliographic control and empirically devised schedules of classification have come to the librarian's aid in extending the



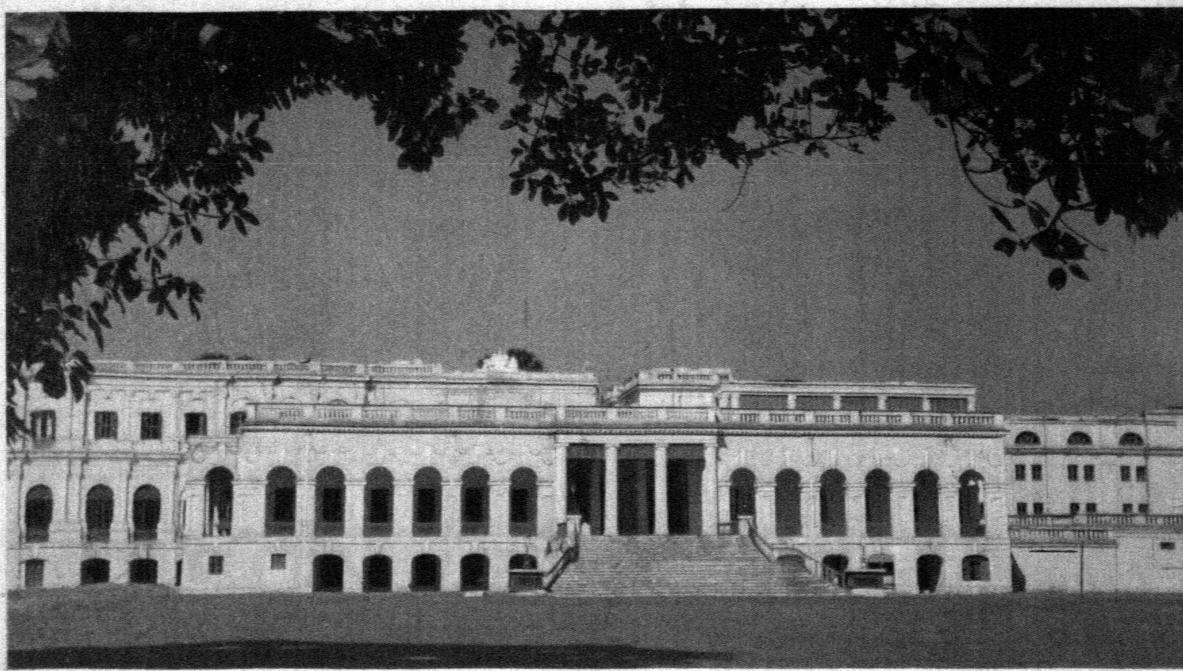
Lord Curzon, who inaugurated the Imperial Library.



Metcalfe Hall (1844-1923)



The Esplanade location (1923-1942)



Belvedere (1948-)

Between 1942 and 1948 the Library was at Jabakusum House, not shown in the picture.

The National Library of India

History, Growth and Future

Origin and growth of the Library.—Men of great vision got together more than a hundred years ago and resolved upon a Library of reference and circulation which would be open to all ranks and classes without distinction, and sufficiently extensive to supply the wants of the entire community in every department of literature. That Prince Dwarkanath Tagore should be the first “proprietor” of the Calcutta Public Library was in the fitness of things. That Pyari Chand Mitra, acknowledged as the father of the Bengali novel, should serve as its Librarian during these early stages was also a happy augury. By 1903 this institution had weathered its way to a standstill, when the dynamic Curzon vitalised it into an Imperial Institution by buying off the rights of the proprietors of the Calcutta Public Library, and fusing it with the remnants of the East India College Library and the departmental Libraries. Viceregal fiat made it possible to snow-ball around this collection the official publications all over the country with the result that, to-day, this Library has the richest collection of printed publications on the British period of history. But it was not the purpose merely to enrich the official holdings of the Library. In Curzon’s own words: “*It is intended that it should be a Library of reference, a working place for students and a repository of materials for the future historians of India, in which, as far as possible, every work written about India at any time can be seen and read.*” It is easy to see that the British Museum Library was very much at the back of this idea. Accordingly the first person to hold the office of Librarian in the new Imperial Library was Mr. Macfarlane from the British Museum. To this day the impress of this pioneer is on the Library.

For nearly fifty years the momentum of Curzon’s drive worked itself out, gathering during the years a priceless collection of books in the European and other languages. Under the provisions of the Press and Registration Act a collection of the great literature of Bengal has accrued to the Library year by year.

The Buhar Collection & The Thibaut MSS.—An internationally known bequest of Arabic, Persian and Urdu Library was graciously made over to the Nation by the Zamindar of Buhar. A notable collection of Sanskrit Manuscripts belonging to Dr. Thibaut, the renowned Indologist, was acquired by purchase.

During this period, for a very short time, the Library had the distinction of having one of the great linguists of the country as its Librarian in the person of Dr. Harinath De. A survey of the holdings of the Library towards the end of the first fifty-year period showed a great strength in official publications, in English, in Bengali, and in Sanskrit and Pali.

Frequent changes of location.—During these fifty years the physical location of the Library changed quite a few times. From Dr. Grant’s residence in the Public Library days, on to the historic Metcalfe Hall, and from there on to the Foreign Office Building in the Esplanade, and from there, during a war emergency, to Jabakusum House in Chittaranjan Avenue, back again to the Esplanade and now, finally, to Belvedere. These frequent knockabouts have left their mark on the collection in the way of wear and tear.

THE NATIONAL LIBRARY OF INDIA

The new phase.—With the advent of Independence every National institution had to gear itself to national needs. Because of the infancy of Indian language publication in the country, and because of the political supremacy of the English tongue, the emphasis on accessions to the Library was not on the languages of the country. Also the old location of the Library, even with its implications of accessibility, was most insufficient to house even the stock of books it had at that time. All this was instinctively grasped by the Governor-General of India, His Excellency Sri C. Rajagopalachariar, who recommended its re-housing in the historic building of Belvedere. In making over Belvedere to the Ministry of Education for purposes of building up the National Library the Prime Minister, Sri Jawaharlal Nehru, expressed himself as follows:—"I do not want Belvedere for the mere purpose of stacking books. We want to convert it into a fine Central Library where large numbers of research students can work and where there would be all other amenities which a modern Library gives. The place must not be judged as something just like the present Imperial Library. It is not merely a question of accommodation but of something much more." This inspiring concept had the benefit of being worked out under the ægis of the Minister for Education, Maulana Abul Kalam Azad. The active interest taken in the build-up of the Library at its new location, by Dr. Tara Chand and Prof. Humayun Kabir, has been largely responsible for its present up-to-date equipment and expansion. Though the traditions of Belvedere are of revelry, pomp and proconsular hauteur, it is interesting to find that, as early as 1890, a meeting took place in Belvedere under the Chairmanship of Sir Stewart Bayley to consider ways and means of publishing good and cheap books in the English and Indian languages. And who were those that attended this meeting? These -were none other than Sir Gurudas Banerjee, Sir Rashbehari Ghosh, Dr. Mahendralal Sarkar, Mahamahopadhyay Haraprosad Sastri and Rishi Bankimchandra Chattopadhyay. These distinguished names formed the Society for the diffusion of useful literature in India and their action has established a cultural link with the National Library apropos Belvedere.

The Asutosh Mukhopadhyay Collection.—As luck would have it, the shift of the Library to Belvedere was blessed by a public-spirited act of the heirs to the late Sir Asutosh Mukhopadhyay. The magnificent Library of that great Savant, with a phenomenal range of subjects and languages, is a priceless treasure. If a comparison should be made it should be with some of the great private Libraries of English and European nobility which have been made over to the National Libraries of those countries. This munificent gift to the Nation was not alone in the coming.

The Ramdas Sen Collection.—The heirs of the late Dr. Ramdas Sen of Berhampore (representative of a very fine type of literary connoisseur prevalent in Bengal in the nineteenth century) made over the Library of their grandfather to the country. This collection has a wealth of fugitive Bengali publications very useful to the social historian. It also contains some Sanskrit and European language books of great value. This collection has also been housed separately in the National Library.

The Bolarum Collection.—When the Library of the Residency at Hyderabad had to be removed, the whole collection of official publications, rich in Gazetteers, was sent to this Library.

The Chinese Collection.—The Government of India bought an excellent Library of Chinese publications and have entrusted the National Library with the housing of it.

HISTORY, GROWTH AND FUTURE

Americana.—For the last several decades we have been getting, on an exchange basis, the publications sent out by the Smithsonian Institution of America. These publications form a very splendid collection of Americana, very strong in technical books and pamphlets.

With the accession of these remarkable collections the National Library has, within the last few years attained a stature which promises to compare very favourably with National Libraries elsewhere.

Problems of Shelving.—The housing of these collections had its problems. Though we had lots more space than in the Esplanade location, we also had lots more books. The shelving had to be so designed as to make provision for the future expansion of the Library. The only area available for stacking was the rather sprawling system of rooms on the ground floor, with a lot of space paved with marble. The conventional form of fixed stacks with implications of narrow gangways and the consequent problems of dusting could not be thought of in the new set-up. Also the building was old and its walls and floors could not be tampered with, with any impunity.

The Rolling Stack.—The solution was found by designing the rolling stack which could be packed tight in a row and could be efficiently cleaned with the aid of vacuum cleaners. These shelves completely isolated the books from termites and allowed themselves to be easily manipulated to suit any room anywhere. As an inspection of the stacks will show, this method of arrangement has all the advantages of accessibility and tidiness. Nowhere does one get the over-powering feeling of mustiness which is such a characteristic of the conventional stack rooms in big Libraries. It will also be seen that the guiding of these racks is a very easy matter. Three years of experience have shown that these rolling stacks are economical in space and practical to handle.

Reading Rooms at Belvedere.—The Reading Rooms at Belvedere are so designed as to allow a lot of elbow-room and privacy to the research scholar. These Reading Rooms are open to him all days of the year from seven in the morning till ten at night. The reader has to borrow his books for study during the hours between ten and five which are the working hours of the Lending Section. He can leave those books on his table and can consult them any time he likes *during all days, Sundays and Holidays*. The Librarian is glad to say that research scholars from all over the country are using these facilities increasingly every year.

The Esplanade Reading Room.—It must be noted that during the entire period of the shift of the Library from the Esplanade to Belvedere the services of the Library were not closed even for a single day. The only inconvenience suffered by the public was the temporary immobilization of those sections of books which were in transit and under arrangement. Out of a deference to public opinion, the Reading Room at the Esplanade has been kept going with the greatest possible difficulty. The books are taken to the Reading Room from Belvedere every day by hired vehicle. This is not a satisfactory arrangement because there is a twenty-four hour lag between requisition and supply at the Esplanade Reading Room. Fortunately the serious type of reader has grasped the advantages of working at Belvedere and all our reading alcoves are kept busy. Such of the serious readers as find it inconvenient to come here are, for the time being, served in the private reading rooms at Esplanade.

THE NATIONAL LIBRARY OF INDIA

Problems of transport.—The problem of transport to Belvedere has engaged the attention of the authorities and the public alike. The Directorate of Transport, West Bengal, was approached by the Librarian, and it very readily agreed to run a Bus route along Belvedere. Unfortunately the frequency of service on this route is such as to make passengers wait for more than half an hour before getting on to a bus. This is being brought to the attention of the Directorate of Transport, and it is hoped that the problem will be solved with their assistance. Fortunately the Tram-line is only a five minute walk from the West Gate of the Library. Also the gradual shift of the population in Calcutta southwards makes Belvedere a little more central than before.

Future Development.—The future development of this Library depends on whether this Library gets the Copyright privilege or not. Its history, and the intentions of the founders, as well as those of our present Prime Minister, makes it imperative that the Library should have this privilege. Such a development will mean that equipment for Microfilm and Photostat should become an integral part of the Library. Up-to-date methods of binding on a mass scale should be introduced. This means that we have to establish a bindery in the Library itself. With the acquiring of the Copyright privilege, the Library will become the centre for the compilation of a National Bibliography.

Bibliography of Indology.—As it is, this Library has been acting as a centre for Inter-Library loan within the country as well as outside it. These activities will multiply a hundred-fold when our Bibliographical activities increase. Already the project of compilation of the Bibliography of Indology has evoked great interest in India, America, England and Australia. With the publication of the subsequent sections of the Bibliography the interest will be all the greater.

Revision of Catalogue.—The revision of our printed catalogues had to be undertaken and the incomplete English catalogue, which had only been completed up to the letter 'L', is being completed. The letter 'M', which for some reason happens to be the most prolific in the Catalogue, has just been published. The rest of the catalogue is being dealt with in the same fashion.

The Sanskrit and Pali Catalogue.—Only last year the first volume of the Catalogue of Sanskrit and Pali books was issued. The second part is under preparation.

U. N. and League of Nations Publications.—A few of the functions of the Library which could not be mentioned in the preceding narrative have to be briefly set down here. The Library has an unrivalled collection of the Indian and provincial Gazetteers going back to the earliest times. Its collection of newspapers, especially the early ones connected with the history of printing in this country, is very impressive. They are being frequently consulted by students of Sociology and History. This Library has been selected as a depository by the United Nations for all its publications. We have also obtained the former League of Nations publications, and thus the continuity has been kept up. The Parliamentary papers, which are source material for historical writing are to be found in their entirety.

Expansion.—The visitors to this Library will find that, already, every inch of space has been utilised for housing the books. There is space left only for about a couple of years' worth of accessions. It will not be long before new buildings have to be thought of within the precincts of the Estate for housing the new acquisitions. Apart from building for housing acquisitions, a project has to be taken on hand to

BRIEF HISTORY OF BELVEDERE

build a dozen rooms near the Library to accommodate scholars from outside Bengal who come here during the vacations for research work. They find that accommodation in Calcutta is difficult to get and it would be a very great incentive to scholars from all parts of the country to have the assurance of clean and cheap accommodation during their stay during vacations at Calcutta.

* * * *

Brief History of Belvedere

This stately mansion with its varied facade evolved from out of the whims and fancies of a number of distinguished owners whose names have made history, though not exemplifying a pure form of architecture ("Italian renaissance overlaid on an ordinary Anglo-Indian building"), is quite pleasing to the eye in its pleasant setting of venerable tree and lawns. No one could have conceived of such a rambling structure at 'one go'. To trace it back through successive ownerships to a definite origin is not possible because of scanty records. The earliest name associated with this building is that of Mir Jaffar Ali Khan who was Nawab Nazim of Murshidabad by courtesy of the British. Alipore was named after Mir Jaffar Ali Khan. Belvedere is situate in Alipore; *ergo* Ali Khan must have had something to do with this estate, is not exactly mathematical reasoning to prove ownership or interest! Claude Campbell in his *Glimpses of Bengal* has a lot to say about Lord Clive having had something to do with it by virtue of Emperor Shah Alam's *Jagir Sanad*. All of which is most interesting, but not very conclusive as definite evidence of actual ownership of Belvedere Estate. The first specific mention by way of a very picturesque allusion, is to be found in the letter written by Mrs. Fay, wife of a Calcutta Barrister, who in her "Original letters from India" writes of a visit to Belvedere House when she called on Mrs. Hastings in May 1780. She describes the house as being five miles from Calcutta and of being "a perfect bijou, most superbly fitted up with all that unbounded affluence can display". The very famous name of Warren Hastings gets associated with the building, and we learn from Sir W. W. Hunter in his *Statistical Account of Bengal* that "Belvedere House was a favourite residence of Warren Hastings" Hardly do we begin to feel grateful for a definite bit of information, when the latter part of his statement confounds us by saying: ". . . but I have not been able to verify this statement"! We now know for definite that the widow of Lt.-Col. Tolly sold the property by public auction, and for this piece of information we have the sober evidence of the auction notice in the Calcutta Gazette of the 25th February, 1802, describing "Belvedere" in *Lot I* as a "large, commodious, well-known house . . . with 72 bighas, 8 cottahs and 4 chittacks of land, more or less" The next bit of information is that Mr. Nicholas Nugent of Calcutta acting for a certain Mr. Thomas Scott, bought it.

That the Commander-in-Chief of India, Sir Edward Paget, K.C.B. occupied this mansion after February 1825 is equally certain. Then the famous name of Prinsep comes into the picture. This well-known Advocate-General of Bengal (from 1846-49, and again from 1852-55) had the house repaired, and after an intermediate change of ownership, the Prinsep family bought it back and later sold it to the East India Company in 1854 to enable them to house the Lieutenant-Governor of Bengal, Sir James Halliday,

THE NATIONAL LIBRARY OF INDIA

in 1857-59. The vast area of 72 bighas, etc., had contracted considerably when the Company took it over. A lot of face-lifting was done to this building by the successive Lieutenant-Governors starting with Sir William Grey, and ending with Lord Willingdon, the last of the British Pro-consuls who had something to do with it. A verandah was added there, steps were made here, Ball-rooms were fitted with wooden floors, archways were erected, electric lighting put in and the magnificent Ball-room, 114 ft. long added on. From 1864 well into the beginning of the present century, was one period of hectic addition, alteration, demolition and magnification, for all of which grandiloquent notions we the present heirs, are most grateful!

For those who are anxious to fill in this outline with details of name, place, date and description, we must refer them to Busteed's *Echoes from old Calcutta*, to Campbell's *Glimpses of Bengal*, to Cotton's *Calcutta Old and New*, to an article in the Calcutta Review, December 1852 by the Rev. James Long entitled "*Calcutta in the olden time*"; and to W. W. Hunter's *Statistical account of Bengal* (1875-1877).

* * * *

'Perspective in Time'

1835	The citizens of Calcutta assembled at a meeting in the Town Hall on the 31st August and resolved to establish a public library in the city.
1836	The Calcutta Public Library was opened to the public on the 8th March.
1841	The Calcutta Public Library was removed to the old Writers' Buildings in the month of July from its original premises at 13, Esplanade Row, Calcutta.
1844	In the month of June the Library was again shifted to the Metcalfe Hall.
1890	The Municipality of Calcutta agreed to bear the expenses for the maintenance of the Calcutta Public Library.
1891	Imperial Library was formed by an integration of a number of departmental libraries and its use was restricted mainly to the officers of the Government.
1899	Lord Curzon visited the Calcutta Public Library.
1902	Imperial Library (Indentures Validation) Act was passed.
1903	The Imperial Library was opened to the public on the 30th January by Lord Curzon.
1923	The work of shifting the Library from Metcalfe Hall to the Esplanade premises started in the month of November.
1926	Richey Committee was appointed to enquire into the affairs of the Imperial Library. Its main recommendations were: (1) The Imperial Library should be a Copyright Library. (2) The Library should continue to be located in Calcutta. (3) The cost of maintenance of the Reading Rooms should be met from the Provincial revenues.
1929	The Government of Bengal contributed a sum of Rs. 20,000 for the maintenance of the Reading Rooms in accordance with the Richey Committee's recommendations.
1930	The shelf-listing of books in European languages began.
1931	The Library Council asked the Librarian to prepare a scheme for converting the Imperial Library into a copyright one.

PERSPECTIVE IN TIME

1932-33 The Government of Bengal reduced grant from Rs. 20,000 to Rs. 16,000.

1935 The first Library Training Class held by the Imperial Library started on the 1st of July.

1941-42 The Library was shifted to the Jabakusum House.
The work of binding books began for the first time through a private agency on contract system instead of at the Government of India Press, Calcutta, as was done before.

1946-47 New Cataloguing Scheme for compiling or bringing up-to-date the various Catalogues of the Library was sanctioned by the Government of India.

1948 Shifting of the Library from the Jabakusum House to the Esplanade premises began.
The name of the Library changed by the Government of India to "National Library".
The work of re-shifting the Library from the Esplanade premises to Belvedere was started towards the end of the year.

1949 Sir Asutosh Mukhopadhyay Collection was received in the Library.

1950 Ramdas Sen Collection added.
Re-organisation of the Library on functional basis.
The Library undertook the task of compiling the Bibliography of Indology.

1951 Adoption of A. L. A. Code for cataloguing books in European languages.
The Summer Training Course in Librarianship conducted by the Bengal Library Association was held at Belvedere with Library's co-operation.
A tentative mimeographed Bibliography on Indian Anthropology published.
Temporary posts of the Cataloguing Scheme made permanent and distributed among various sections.
Exhibition of American publications was held.
Catalogue of printed books in Sanskrit, Pali and Prakrit (Vol. 1) published.
Librarian's tour in South India for the purpose of securing systematic and regular accessions of official and institutional publications.

1952 The Librarian visited the United States as a guest of that Government under the Leader Exchange Programme to see the working of the libraries in that country.
On the 22nd July, Governor Sri H. C. Mookerjee visited the Library at Belvedere.

1953 The celebration of the Golden Jubilee of the Library as also the formal throwing open to the public of the new home of the Library by Maulana Abul Kalam Azad, the Minister for Education, the Government of India.
Catalogue of printed books in European languages (Vol. V: Letter M) published. ✓

Names of Chairmen, Secretaries and Members of the Governing
Council of the National Library (formerly Imperial Library)
since its inception

CHAIRMEN—

1. Anderson, *Sir George* (1934-35).
2. Bagchi, S. C. (1925-26).
- *3. Bhatnagar, *Dr. S. S.* (1952-).
4. Buckland, P. L. (1926-29).
5. Clark, F. K. (1932).
6. Copleston, *Most Reverend Reginald Stephen* (1904-12).
7. Cotton, *Sir Evan* (1924-25).
8. Edmondson, H. C. (1924, 1926).
9. Leitch-Wilson, J. (1933).
10. Littlehailes, R. (1929-31).
11. Mackenzie, A. H. (1930).
12. Maitra, H. C. (1927-28).
13. Mukhopadhyaya, *Sir Ashutosh* (1910-1924).
14. Parkinson, J. E. (1936-38).
15. Powell-Price, J. C. (1936-37).
16. Raleigh, T. (1903).
17. Ramsbotham, R. B. (1926-28).
18. Sargent, *Sir John* (1939-46).
19. Sen, *Dr. D. M.* (1946).
20. Statham, R. M. (1935).
21. Tarachand, *Dr.* (1950-51).

MEMBERS—

1. Ahmad, *Khan Bahadur Fakhruddin* (1938-44).
- *2. Agrawal, G. P. (1952-).
3. Bagchi, S. C. (1925).
4. Bandyopadhyaya, *Prof. Pramathanath* (1932-35, 1949-51).
5. Banerji, Gooroodas (1903).
6. Bartley, C. (1934-38).
7. Barwell, *Lt.-Col. N.* (1929-32).

*Asterisks indicate present incumbents

NAMES OF CHAIRMEN, SECRETARIES AND MEMBERS OF THE GOVERNING COUNCIL

8. Bhandarkar, *Dr. D. R.* (1938-41).
9. Borah, Ambika Nath (1944-47).
10. Brahmachari, *Dr. U. N.* (1929-35).
11. Buckland, *Sir Philip L.* (1926-35).
12. Buffard, J. (1917-18).
- *13. Chanda, A. K. (1949-).
14. Deb, *Prof. S. C.* (1949-51).
15. Dickinson, E. C. (1936-37, 1938-47).
16. Dowding, T. W. (1925-26).
17. Dunn, *Dr. T. O. D.* (1923).
18. Earle, A. (1904, 1906, 1910-11).
19. Edmondson, H. C. (1924-28).
20. Finucane, M. (1903).
21. Firminger, Ven'ble W. K., Archdeacon of Calcutta (1913-14).
22. Gordon, G. (1906).
23. Howells, *Rev. Dr. George* (1914-23).
24. Haque, *Khan Bahadur Sir Muhammad Azizul* (1941-42).
25. Johnston, J. C. R. (1913-15).
- *26. Joshi, *Dr. P. M.* (1941-47, 1952-55).
- *27. Khan, *Dr. M. Rahatullah* (1952-).
28. Khan Razaur Rahman (1935-38, 1944-47).
29. Khuda Bakhsh, S. (1926-29).
30. Lloyd, J. B. (1915-18).
31. Maitra, *Principal H. C.* (1926-29).
32. Momin, *Khan Bahadur Muhammad Abdul* (1932).
33. Mitra, S. C. (1904, 1906-7).
34. Mitter, *Dr. Prafulla Chandra* (1935-38).
35. Muhammad, *Dr. Wali* (1932-41).
36. Mukhopadhyaya, *Sir Ashutosh* (1909-10, 1912-1914).
37. Mukhopadhyaya, *Dr. H. C.* (1940-51).
38. Mukhopadhyaya, *Dr. Shyamaprasad* (1935-47).
39. Naidu, R. Janardhanam (1949-51).
- *40. Niyogi, *Prof. J. P.* (1952-).
41. Pai, *Dr. Radhabinode* (1944-47).

* Asterisks indicate present incumbents

THE NATIONAL LIBRARY OF INDIA

42. Peart, *Major C. L.* (1919-20, 1922-23).
- *43. Pillai, Parur T. K. Narayana (1952-).
44. Ramsbotham, R. B. (1925-29).
45. Ranganathan, *Dr. S. R.* (1932-35, 1949-51).
46. Rankin, *Sir George* (1925).
47. Rawlinson, H. G. (1929-31).
48. Rawson, F. (1912-14).
49. Risley, H. H. (1903-04, 1906-7).
50. Ross, *Dr. E. Denison* (1910-11, 1913-14).
51. Roy, *Dr. Bidhan Chandra* (1942-44).
52. Sarfaraj, *Khan Bahadur* Shaikh Abdul Kadir (1931-32, 1935-38).
- *53. Sen, Bhupati Mohan (1952-).
54. Siddiqui, *Dr. Muhammad Zubir* (1938-44).
55. Sinha, Sachchidananda (1929-32, 1935-44, 1949-50).
56. Smyth, R. M. Watson (1918-24).
57. Stuart, *Sir H. A.* (1909-).
58. Suhrawardy, *Sir Hassan* (1931-32).
59. Suharawardy, Sahid (1934-35).
60. Urquhart, *Rev. Dr. W. S.* (1929-31).
61. Woolner, A. C. (1929-31).
62. Wordsworth, W. C. (1912-19).
63. Zuberi, *Dr. Itrat Hossain* (1944-47).

SECRETARIES—

1. Ali, A. F. M. Abdul (1924-25).
2. Asadullah, *Khan Bahadur* K. M. (1929, 1931-1946).
3. Barrow, J. R. (1929-30).
4. Battomley, J. M. (1930-31).
5. Chapman, J. A. (1915-19, 1921-29).
- *6. Kesavan, B. S. (1950-).
7. Kumar, S. (*Offg.*) (1915-16, 1919, 1929).
8. Van Manen, Johan (*Offg.*) (1920-21).

* Asterisks indicate present incumbents

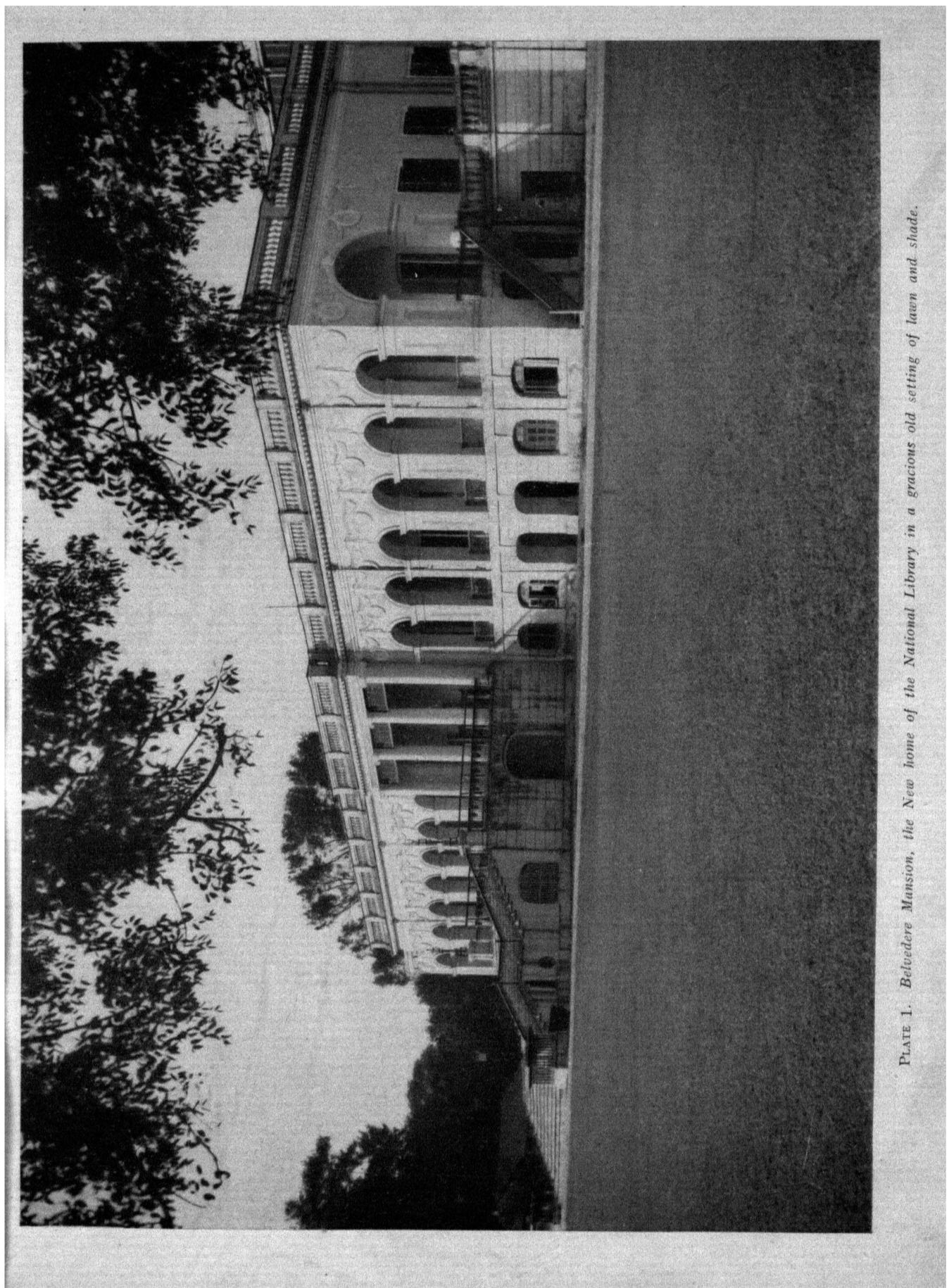


PLATE 1. *Belvedere Mansion, the New home of the National Library in a gracious old setting of lawn and shade.*



PLATE 2. *The periodical Room, lined by the tall shelves containing the Asutosh Law Collection which formed part of the great Asutosh Library made over to the Nation by the heirs of Sri Asutosh Mukhopadhyay.*

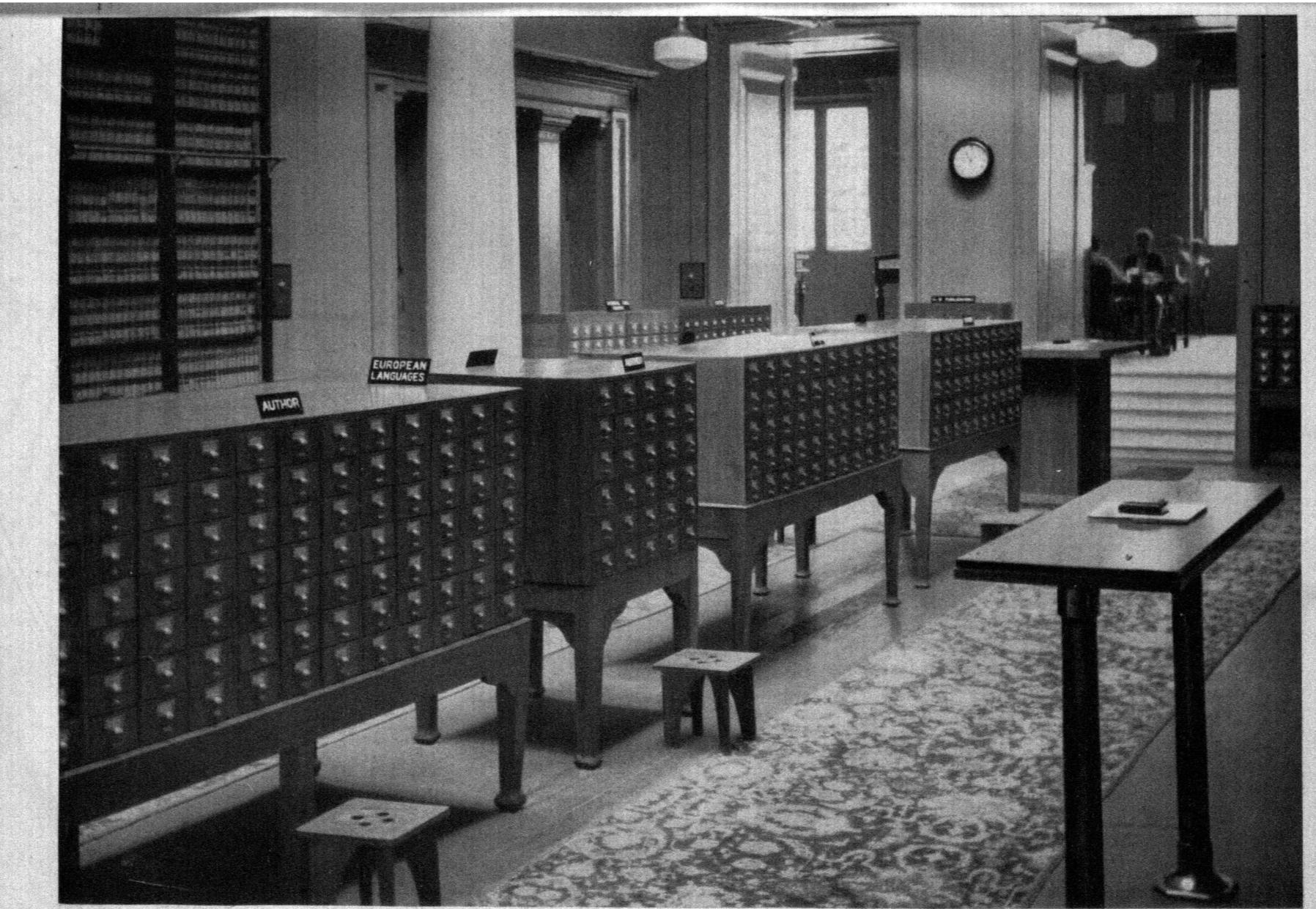


PLATE 3. *A general view of the card cabinet room. The low stools and the tall tables make it easy for the reader to refer to the cards and note down his requisitions. The breaking up of the central mass redeems monotony and facilitates movement of readers from the "Author" side of the catalogue to the "Subject" side.*



PLATE 4. A close-up of the card-cabinets of modern design, built in five sections: the pedestal, a fifteen-drawer unit, the draw-table, a ten-drawer unit, and the flat-top cover. These can be added to by piling another ten-drawer unit on top.



PLATE 5. A bird's-eye-view of the main Reading Room. The central table is 110 ft. long. Each of the alcoves is dedicated to the supreme achievement in letters of each linguistic entity in the country. Avestan, Pali, Chinese and English languages are similarly honoured as cultural influences on the country. Gotama, Asoka, Kalidasa, Panini, Sankara, Tulsi Das, Ravindranath Thakur, Dnyaneshwar, Mirabai, Narsimehta, Sri Guru Nanak, Shankar Deo, Pampa, Ranna, Kumaravayasa, Nannayya, Tiruvalluvar, Vallathol, Fakir Mohan Senapati, Shakespeare, Confucius, Ghalib, and Zarathrustra are the names blazoned out on each of their respective alcoves.



PLATE 6. A Research worker in an alcove set apart for such purpose. The legend on top of the alcove is the name of Sri Guru Nanakji in Gurumukhi Script.



PLATE 7. *The lending section of the Library. (The legend on top of the left alcove is in the Pahlavi script and represents the name of Zarathrustra). The counter has been designed for the ticket-cum-book card method of issue, usual in most public Libraries abroad.*



PLATE 8. *The stack room as seen from the east entrance. The rolling stacks, the first of their kind in India, have been designed to save space, to isolate books from termites, etc., to facilitate easy cleaning, and to allow their being shifted about easily. The easy guiding of these stacks is quite a feature of the design.*

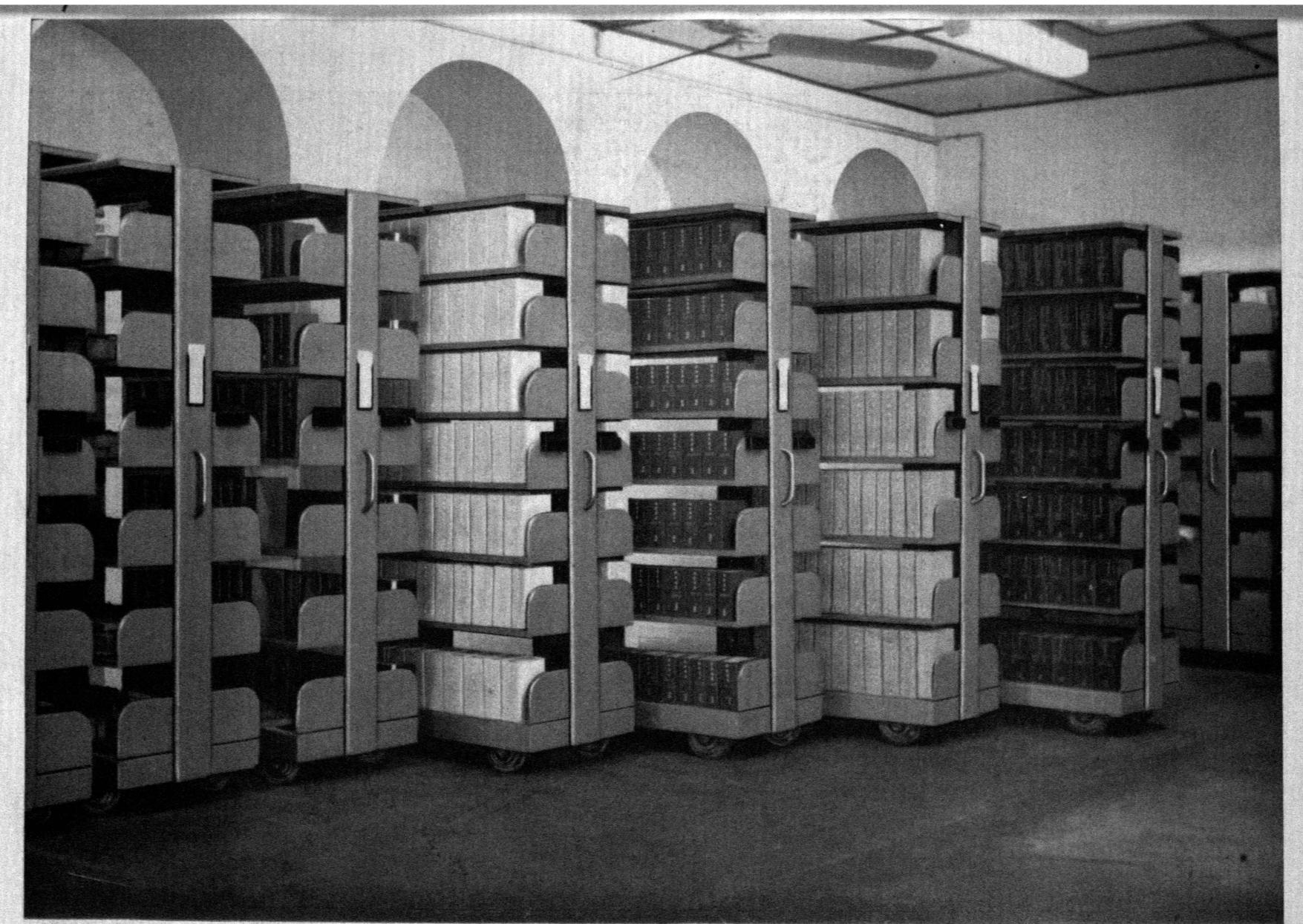


PLATE 9. *The Chinese Collection in their characteristic box containers on the rolling-stacks. This picture very well illustrates the compactness, mobility and neatness of this method of shelving.*



PLATE 10. *A corner of the Asutosh Collection in the National Library. The grace of modern design, evinced by the rolling stacks, and the old grace of exquisite mahagony combine to invest the place with charm and dignity.*



PLATE 11. Some of the treasures of the Asutosh Collection. Leaning against a background of the standard editions of Chaucer and Scott are the exquisitely bound volumes of *Don Quijote*, *Faust*, the *Bible*, and a work on the Indian Rajahs (French). In the foreground are the frontispiece and another illustration from the fabulously produced Barabudur portfolio.

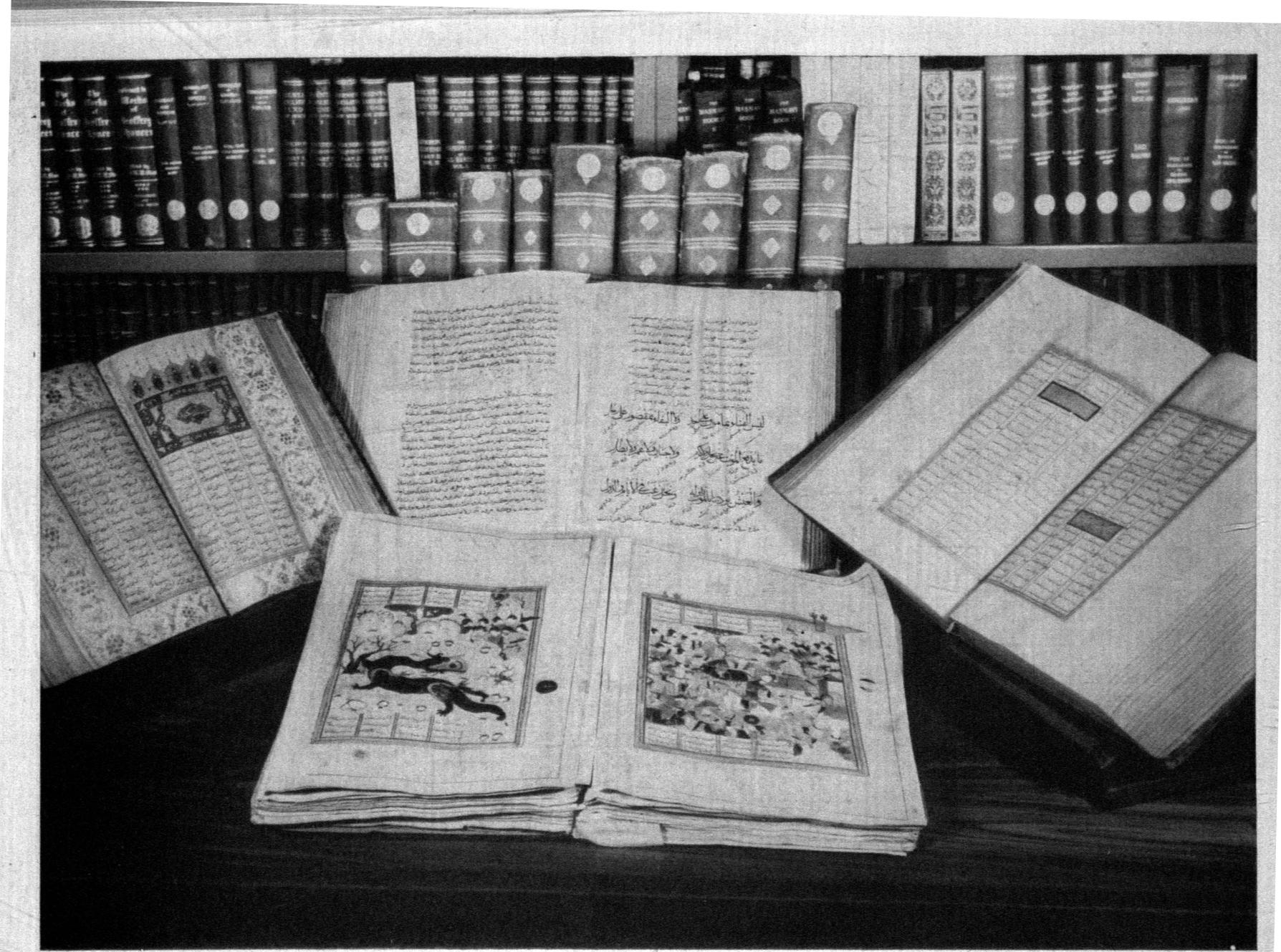
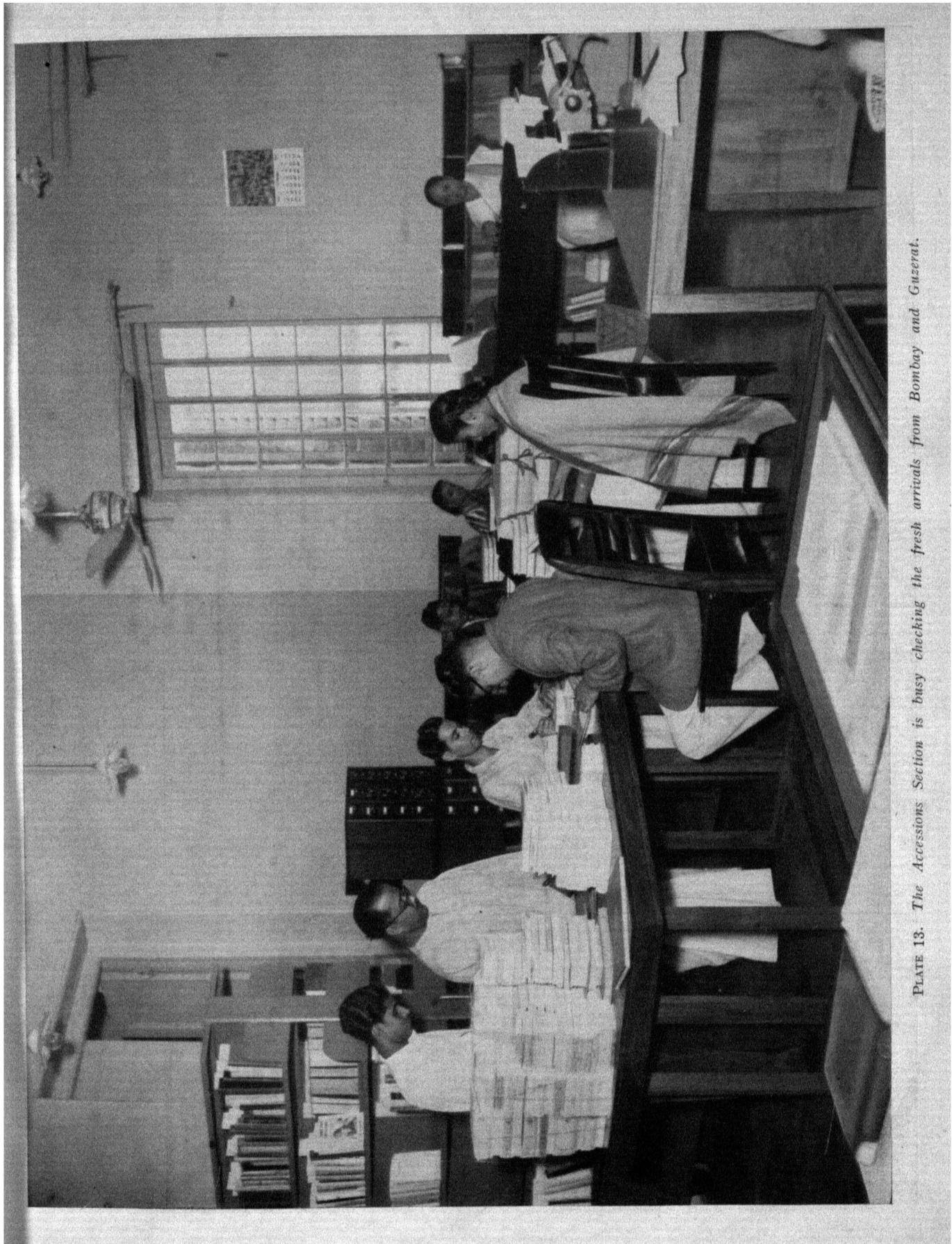
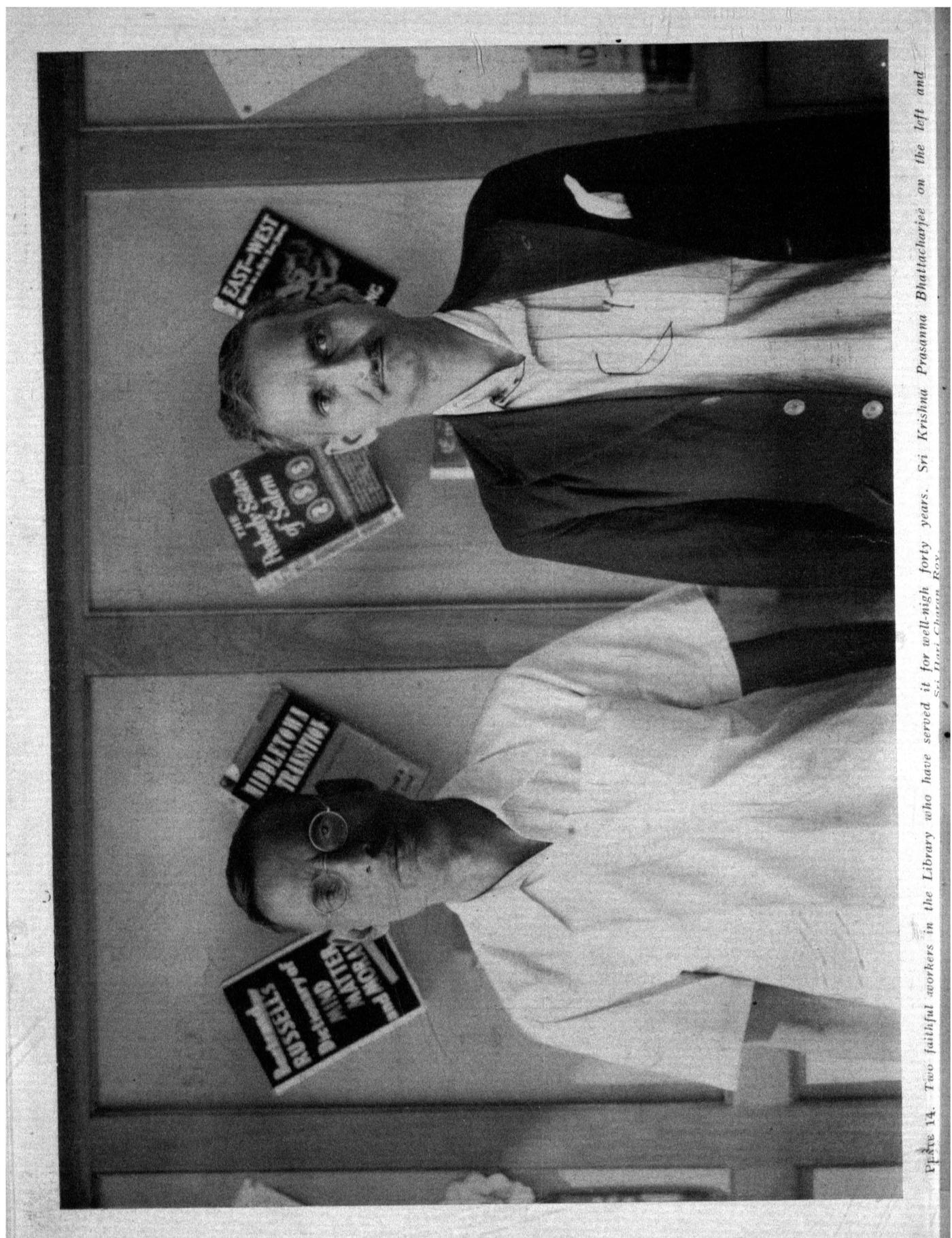


PLATE 12. Some precious treasures from the Buhār Collection. In the centre, leaning against some volumes is the unique MS of *Tarikh-i-Herat*, written by Saif ibn Muhammad ibn Yaqub al-Harawi-Circa 13th cent. A. D. This MS has been published in 1943 by the National Library, Prof. Muhammad Zubair Siddiqi being the editor.

PLATE 13. *The Accessions Section is busy checking the fresh arrivals from Bombay and Guzerat.*





PICTURE 14. Two faithful workers in the Library who have served it for well-nigh forty years. Sri Krishna Prasanna Bhattacharjee on the left and Sri Narai Chaitan Roy.

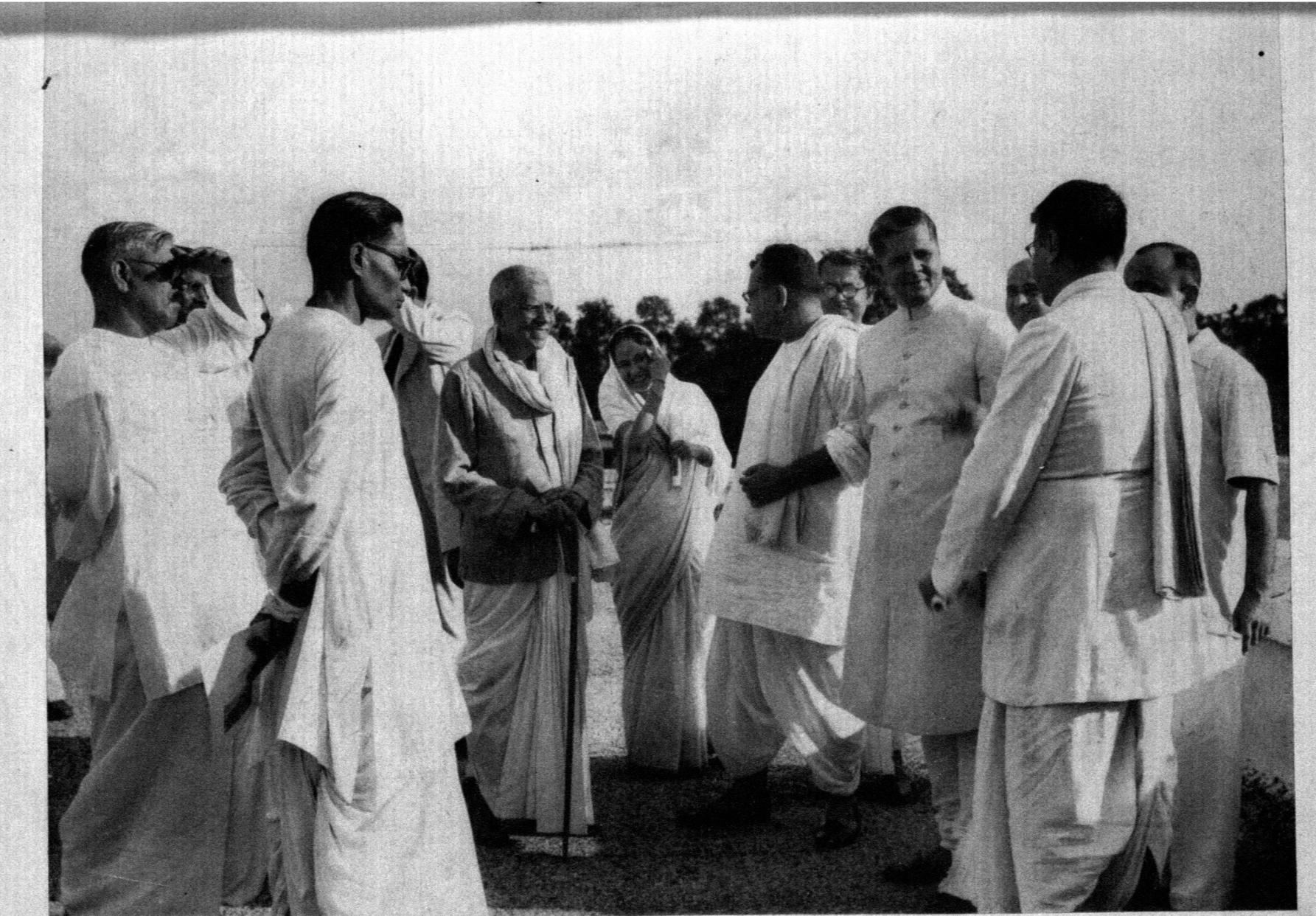


PLATE 15. *A pleasant moment caught by the camera during the visit of the Governor of West Bengal, Dr. Harendra coomar Mookerjee, to the National Library.*

(Reproduced by courtesy of the DUNLOP RUBBER CO.)



PLATE 16. Bharati is to Tamilnad what Tagore is to Bengal. The Tamil poet ran a newspaper "India" in 1906 prior to his flight to Pondicherry. This unique run of a year's publication containing the first appearance of many of his poems has been gifted to the National Library by Sir K. V. Jagannathan, editor of the "Kalaimagal" of Madras. The picture shows the presentation being made to the Librarian witnessed by Prof. Ganasambandham and Mr. T. S. Sitapathi, the President of the Bharati Tamil Sangham, Calcutta.

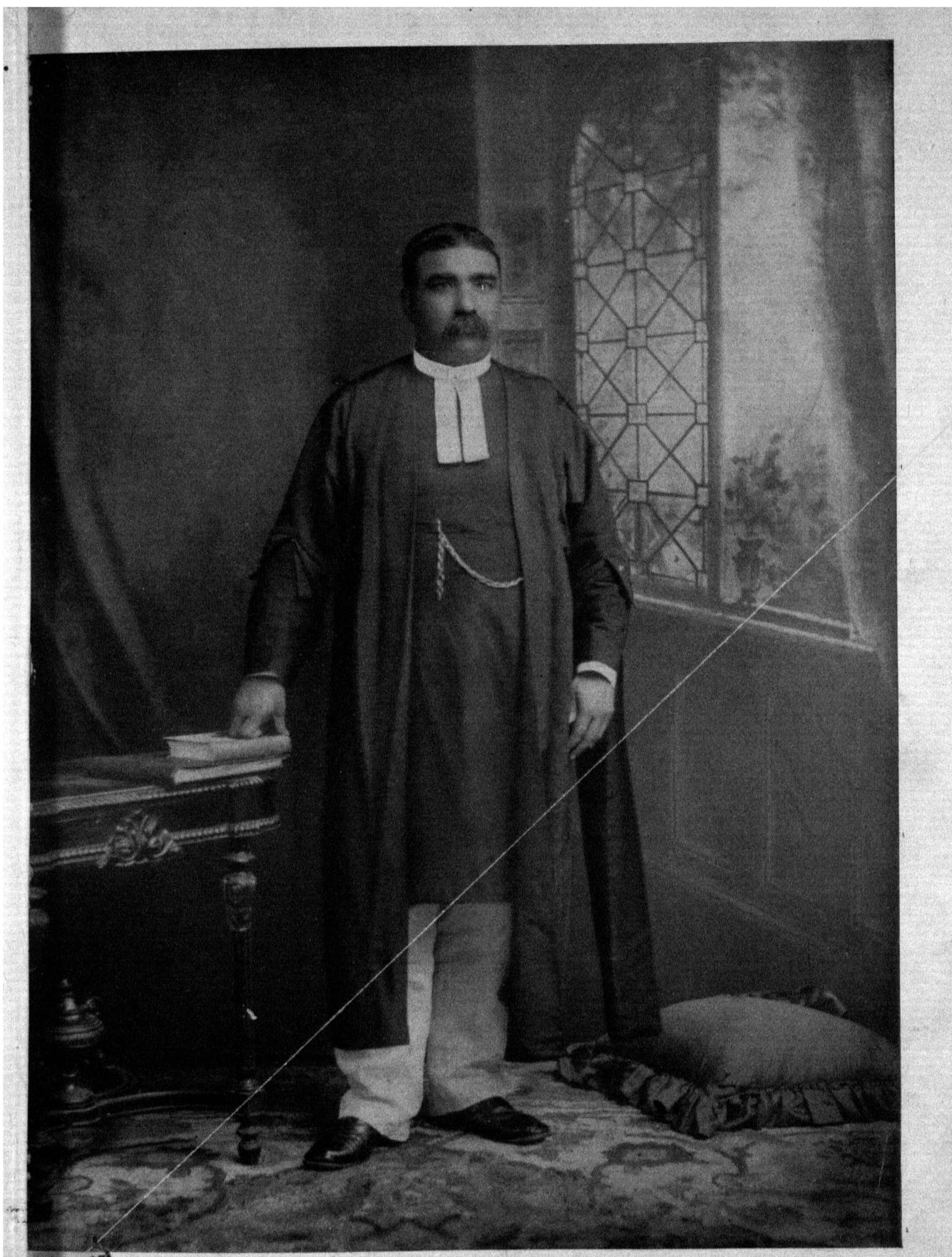


Plate 17

Sri Isutosh Mookerjee, the father of the Calcutta University, its Vice-Chancellor, Judge of the Calcutta High Court, a scholar in the true sense of the word, Baconian in the omnivorous curiosity of his mind, a curiosity well reflected in the contents of his princely Library, which his generous family made over to the Nation by gifting it to the

The National Library Forty Years Ago

By

SUNITI KUMAR CHATTERJI, M.A. (Cal.), D.LIT. (Lond.), F.A.S.

Bhashacharya, Sahitya-vachaspti, Professor Emeritus of Comparative Philology in
the University of Calcutta and Chairman, West Bengal Legislative Council.

The National Library is our old familiar Imperial Library, an institution which we loved and used to frequent in our college days and after when it used to be housed in the big building with columns on Strand Road at the head of Hare Street and later on in the Western Wing of the then Imperial Secretariat Buildings in Esplanade. In its present set-up at Belvedere it has been completely transformed into something quite unprecedented in the history of Libraries in India, as a Library worthy of a great nation, and in this transformation of it as an up-to-date Indian *National Library*, the Indian people will have to be grateful to the efficiency, resourcefulness, energy, scholarship and imagination of the present Librarian Sri B. S. Kesavan.

Some 45 years ago from now (1952), when just a student out of school who had joined college, I could have access to this great shrine of learning for the first time. The public Library as an institution of civic cultural life had not yet come to have any place in our national consciousness, and a big Library was thought to be a place only for specialist scholars and researchers in dry-as-dust subjects, and for cranks (to which latter category most library frequenters would be relegated in popular estimation). There were no amenities at all for those who came to spend hours at a stretch in a public library, reading and taking notes. From my own experience, I can say that not infrequently quite a different use of the library was sought to be made by some members of the public. With its electric fans working, the Imperial Library Reading Room during a hot summer's day in Calcutta was a cool place, and in the olden days one might find one or two or more people comfortably ensconced within their chairs taking their forty winks under the breeze of the fan overhead, making an impromptu but comfortable pillow with their scarves placed above a big tome taken from one of the open shelves, ostensibly for reading. As the years passed, and the serious library-going public grew steadily, these peaceful lovers of mid-day siesta during the hot season found themselves disturbed both by the increasing crowds and by the attendants taking up the additional duty of rousing people from sleep within the reading room. The rather small reading halls in the Strand Road and Esplanade buildings are now things of the past, and we have now the commodious reading halls and working niches as well as special rooms in the spacious rooms of the Belvedere palace, now transformed to a veritable shrine of learning. Its wine cellars are now used to stack books in handy steel shelves on wheels, and the dancing hall is now a great reading room. Facilities undreamt of 45 or 50 years ago in the Imperial Library are now making the National Library a haven of restful study and quiet work; and newer facilities are now being offered to the public as the years pass.

Thus, for example, nobody thought of boys and adolescents when modern libraries first came into being in India. Young boys had no business in a library; it was meant for grown-ups, as boys could not be relied upon to behave with proper decorum and discipline in a library, where the stern injunction "Silence" stared you at the face everywhere. I can say from my own experience, how a boy with a taste for reading would be by regulations debarred from access into a library. Long ago, when I was at school, and in my teens, not yet having completed my 16th year, I was very

THE NATIONAL LIBRARY OF INDIA

anxious to go to that House of Magic where one could get books galore and just for the asking—the Imperial Library. There was no library in our school—libraries in schools for the benefit of either teachers or students were unheard-of things. There were some “circulating libraries” in our neighbourhood, where on regular payment of a monthly subscription of four or eight annas you could take out one or two books for reading at home, and these were mostly Bengali fiction. Very rarely there one could get other books; and English books were hard to get as they were expensive. A few college libraries had fairly good collections; but we had still a few years in front of us before we could have access to a college, as we had not yet left school. The Y. M. C. A. Boys’ Branch at the junction of College Street and Harrison Road in Calcutta, of which I was a member, had a small library—books for little children, and books for grown-up boys with some English classics, and works like the novels of G. A. Henty, and the *Boys’ Own Paper* and *Chatterbox* and other boys’ and children’s journals—all of which I read and finished with avidity. I wanted to revel in a real big library where one could have the best books that were published abroad, particularly England. This vague desire to go to read and consult books in a big library became a yearning and an obsession when I heard that Romesh Chunder Dutt’s condensed English version of the *Mahabharata* and the *Ramayana*, in the beautiful edition brought out by J. M. Dent & Sons in London in 1899-1900, with wonderful illustrations by an English artist, were available only in the Imperial Library. I went one morning to the Library, but met with a rebuff—neither the curious bearers nor a sympathetic clerk would let me in, as I was too young to be admitted, according to the rules. This was a great shock, but I did not question the propriety of it—libraries were of course meant for grown-up people, and very scholarly and serious grown-up people too. But I must have a look at these two books, particularly their pictures. I had read R. C. Dutt’s *History of Hindu Civilisation* and was fascinated by it. (Incidentally, I had access to a small but select library of books on Hindu religion and culture which was in the house of a school mate whose father was a school master and at the same time an ardent devotee of Sri Ramkrishna Paramahamsa, and there, while yet at school, before 1907, I could read, and feel all the better for it, a good deal of Vivekananda’s and Nivedita’s writings and speeches, and some religious classics like the Pali *Dhammapada* which at once became a favourite text which I have never been able to lay aside, the *Katha Upanishad* which I did not understand then, and some great works on aspects of Hindu civilisation like R. C. Dutt’s book noted above.) I ventured to the Imperial Library once again, this time accompanied by a school friend who was a much bigger boy—he had actually started shaving, and he looked quite a young gentleman. He could get a ticket of admission for himself, but I was asked to wait outside, as I was not to have access into the reading room because of my age. After a short while, my friend, who very kindly undertook to consult the two books in question for me, made notes about their publishers and the date of publication and gave me a glowing account of the beautiful get-up of these two books. This whetted my appetite and I ventured to send through an unwilling attendant a little application to the Librarian, who at that time happened to be the late Mr. Harinath De, the eminent linguist of India. To Mr. De I wrote that I wanted particularly to consult some books dealing with ancient India including those by R. C. Dutt. On my note in pencil he wrote in ink simply these words ‘Your age?’ and I wrote back again that I was 16 and then in reply he informed me that according to the rules I could not be allowed to come into the reading room as 18 years was

THE NATIONAL LIBRARY FORTY YEARS AGO

the minimum age, but as a special favour he would allow me to come and sit in the reading room and consult whatever books I wanted for that particular day. This was a kind offer which I most gratefully accepted, and immediately revelled in the books I wanted to see and in some other books also.

This was my first experience of the Imperial Library, and the way of learning in those days was certainly very, very rough. Subsequently, after I had become a college student, it was easy, with a recommendation from the Principal, to become a regular reader in the Library. At the same time I had a run of the General Assembly's Institution (now the Scottish Church College) Library and that of the Calcutta University Institute of which I became a member, but the special subjects I was interested in began to take their stand in front of me with a definite shape. They were primarily history, art and languages. The libraries in my college and at the University Institute did not cater to the needs of cultural history or anthropology or art or philology students, and consequently I had to fall back upon what I could get at the Imperial Library. Although in these departments of studies the urge in those days was not very strong, nevertheless it had a large selection of good books on various subjects; and most of the Government publications and publications of learned societies on the various Indian languages, in the form of real books, monographs or sketches, were generally available. Besides, some standard classic works in the linguistic science, like English translations of Bopp and Schlegel and Brugmann, the writings of Friedrich Max Mueller, and works of the type of Beams' 'Comparative Grammar of the Aryan Languages of India' and Grierson's monographs on the dialects of Eastern India and similar books. All this opened up quite a new vista for me; and quite unaided, and letting free run to my own predilections, I was able, within the reading room of the Imperial Library, in the two places where it was successively housed, to form my intellectual tastes, and in a vague sort of way chalked out for myself the line of studies in which I found the greatest pleasure of my life. I still keep a number of small note books in which, particularly from after the time that I took my M.A. and came out of the University in 1913, I took notes of my readings. They are sometimes very serious, sometimes childish and silly, and frequently have a pathetic wistfulness about them—they are names of books which I found among references and which I could not obtain in the Library itself, but had to think of a future occasion when I would be fortunate to procure them; notes from various volumes of the journal of the *Royal Asiatic Society of Great Britain and Ireland*, and from that of the *Asiatic Society of Bengal*; abstracts of little books which took my fancy; little poems and lyrics in different Indian languages; and things of that kind—all this made a sort of a miscellany for a budding linguistic student. The Imperial Library had a collection of books which was quite varied, and it seemed to cater to all tastes. It was not particularly strong in any of the sciences that I cared for, but I have a vague idea that it housed most of the Government publications, and this was a good deal in a collection of useful books. The various British and Indian officers of Government in the different departments of administration were still in possession of a fine scholarly tradition, and books and monographs on different subjects from I.C.S. officers were quite in order at the time. For my special subjects, G. A. Grierson, I.C.S. (later Sir George Abraham Grierson, the Director of the Linguistic Survey of India), was a master scholar whose contributions had always something new to teach me, which, as an amateur student on the subject of Indian linguistics, I could not procure in any college, the University included.

THE NATIONAL LIBRARY OF INDIA

My frequent visits to the Imperial Library made me familiar with all the personnel, menial and clerical, who had anything to do with the readers. But any one who during my generation ever came to the Imperial Library for serious study can never forget the presiding deity of the Reading Room, a familiar figure who used to be the friend, philosopher and guide of all who sought his help—the Superintendent of the Reading Room, Mr. Surendra Nath Kumar. There were different Librarians, some of whom were very eminent men. There was Harinath De, whose untimely death was such a tragic loss to Indian scholarship—he was a man who could compose verses *extempore* in Greek, Latin, Persian, Arabic and umpteen other languages, but he was too big a man for ordinary readers, and he spent most of his time, so far we gathered, in reading languages with all sorts of foreign people—Egyptian, Chinese, Japanese, Russian, Greek, etc. When my contact with the Library began, he was no longer there. There was an Anglo-Indian gentleman who also used to be in charge of the Reading Room for some time. I think he was Mr. Chapman, who later on became Librarian, and Mr. Chapman was a lover of literature who published, so far as I remember, a volume of verse translations in English from Bengali lyrics. Mr. Chapman was a very affable person and he was liked by everybody. But it was to Mr. Kumar that the heart of all the readers went out most naturally. Mr. Kumar was so learned without being standoffish, so polite and so helpful that whenever readers were in difficulty or wanted advice they came to him without any reservation. Mr. Kumar was a deep scholar of literature and history and particularly ancient history both of India and abroad, so far as my impression goes. He was a person who wanted to share his intellectual joy with others, and on many an occasion, finding me equally interested, he would share his joy of discovery of an obscure passage from the Roman history of Dion Chrysostom or of Polybius, or from the General History of Herodotus, about something of interest for the historian of ancient India. He seemed to know everything about books, and even obscure monographs and journal articles. Mr. Kumar was an intimate friend of the late Rakhal Das Banerji, the eminent Indian Archaeologist who made the discovery of Mahenjo-Daro and helped to push back the history of India as based on actual archaeological remains to about 3500 years B.C. In Mr. Kumar we found an individual who was a part of the institution as a centre of culture. All other workers and scholars who would come to the Library would make it a point to gather round Mr. Kumar, like myself, for a friendly chat or a little learned discussion, or exchange of ideas, not only on academic matters but also on men and things in general. I had other occasions of contact with Mr. Kumar outside the precincts of the Imperial Library—he was an active member of the *Bangiya Sahitya Parishad* and was well known to Mahamahopadhyaya Haraprasad Sastri and others, as he took part with great gusto in all the activities of the *Parishad* of which Mr. Sastri was the guiding spirit in those days. One of my pleasantest memories of this great public library in my native town is in connexion with Mr. Surendra Nath Kumar, who happily is still with us, although he is getting a little infirm through age.

In 1914, I entered the University as Assistant Professor of English, and at that time the importance of the Imperial Library did not cease for me, because the University Library was not as yet strong in books on Indian languages. Gradually, Sir Asutosh Mookerjee, founder of the Post-Graduate Department in the University, sought to remove this deficiency of the University Library, and after he had established the Department of Post-Graduate Studies in Indian Vernaculars (or Modern Indian Languages, as this department came to be known later on), he was always ready to get whatever books he wanted; and in this way the University Library began to grow.

THE NATIONAL LIBRARY FORTY YEARS AGO

But still the Imperial Library used to supplement the University Library in this matter, because we found we could not dispense with its collections. From 1919-1922 I was in Europe on a Government of India scholarship for linguistic studies, and two years in London and one in Paris gave me some idea of what a really great Library on a colossal scale meant—for example, the Library of the British Museum in London and the *Bibliothèque Nationale* in Paris. We are far from achieving something like that in India, but the foundation for such an achievement has certainly been well and properly laid in the Imperial Library, particularly after its renovation in the present *regime*. In the University College and College of Oriental Studies in London (these two institutions have been totally transformed after 30 years—the beautiful Library of the University College, with its plaster casts of bas-reliefs from Flaxman decorating it, was ruined by bombing during the second World War, and the School of Oriental Studies has now been removed from its old abode in Finsbury Circus in the East End and has been accommodated in a beautiful building with a fine library in Bloomsbury within the precincts of the University itself) there were two fine libraries where I could spend my spare time within the best environment possible. But it was the British Museum Library which attracted me most. One thing which struck me in the School of Oriental Studies Library where I spent a good deal of my study time was the open shelves to which all students had unrestricted access, and this was a very great tribute to the sense of responsibility of studentdom as well as the library-going public in England.

The present National Library is growing apace, and the magnificent collection of 80,000 books, some of them very rare and valuable ones, made by the sons of the late Sir Asutosh Mookerjee, form one of its treasures. Greater and greater facilities are being given here for research. Its linguistic side is expanding along with the other sides of it. The imagination and good taste of Sri Kesavan has given us in the Main Reading Hall a number of alcoves for the different languages of the Indian Union, each alcove being named after one or the other of the greatest poets of these languages, and some are named after those of the greatest thinkers of India and the world, with their names in the original scripts of the languages they used, as well as quotations from their works. It has been decided, so Sri Kesavan told me, to have selected classics from the different Indian languages housed in shelves in the relevant alcoves, making a veritable orchestra of Indian literature. Future workers in Indian languages particularly will thus have greater opportunities of making this library a centre of research in Indian philology.

I can only close by looking ahead and thinking of the future when with such an atmosphere and such facilities inducing men to sit down and work quietly, the National Library as the successor of the old Imperial Library will be a nation-building instrument of the highest importance. Ancillary to this institution, there are various departments of research which have already begun their work, except, in due course, to have special facilities for little boys and children and for grown-ups in their special spheres, and particularly what I would like is a well-equipped children's Library and also a Library to promote the habit of reading among the adolescents. What the age and the circumstances denied to us in our boyhood may in this way be something easily and most naturally available to boys and girls in the future.

The Bibliography of Indology

SECTION ON INDIAN ANTHROPOLOGY

A Critique by DR. VERRIER ELWIN

To turn over the pages of the Bibliography of Indian Anthropology, prepared with meticulous scholarship and endless pains by the Librarian of the National Library and his staff, is to be impressed by the rarity, expense and inaccessibility of the majority of items in the list. It is to-day an enterprise of some difficulty to obtain even the more recent works in this subject—the brilliant monographs on Assam published by Macmillan are mostly out of print, as are also the works of Sarat Chandra Roy—and it is only the luckier and more energetic collectors who are likely to obtain any of the older books for their libraries.

One reason for this is that anthropology, at least until very recently, has been a highly specialized subject, appealing to a comparatively small circle of scholars, and publishers (who, after all, are not philanthropists) have been reluctant to undertake the expense and trouble of accepting manuscripts, and even when they have done so have often produced them only in small editions. For the publication of an anthropological monograph, with its illustrations in line and half-tone, its tables, statistics, vocabularies and indexes, involves a publisher's office in an amount of work entirely disproportionate to the returns. One famous book on an Indian tribe sold only 200 copies in eight years. For this reason publishers often require a subsidy. Dalton's *Descriptive Ethnology of Bengal* cost the Government of India no less than Rs. 10,000, a very large sum for that period. Seventy years later my own *The Muria and their Ghotul* needed an even larger amount. A brilliant monograph by a distinguished Africanist has lain unpublished for years because the necessary funds have not been found for it. In some cases, authors in despair have had their works mimeographed or cyclostyled, and produced them without their illustrations—and, as Alice in Wonderland said, 'What is the use of a book without pictures'?

The result of this is that in India, where generally speaking financial support for this kind of research and publication has been singularly modest, many scholars have had to publish their findings in periodicals, and few private persons can afford to possess sets of the great journals in which so much anthropological information is to be discovered.

The existence, therefore, of the National Library's collection of anthropological literature is a matter of the very first importance; it is of almost equal importance that these books should now have been separately listed and that the staff should be intimately acquainted with them. I myself have been at once delighted and astonished at the efficient speed with which my requests for the obscurest references have been invariably received, an experience which is all the more striking when compared with what may happen elsewhere: in one well-known Library, the office staff did not even know where the 65 volumes of the *Dictionary of National Biography* (which was wrongly numbered in the Catalogue) were to be found!

Another great advantage which the anthropologist will discover in the National Library is that his own technical books are in the wider setting of the classical religion and literature, the fine arts, the material culture, the history and religion of the country. The boundaries of anthropology are in any case uncertain, for to this discipline nothing that is human is alien, but furthermore it is now becoming more and more obvious that it is impossible to study even the most isolated tribe without some knowledge of the

THE BIBLIOGRAPHY OF INDOLOGY

entire cultural and material background. Tribal religion has everywhere been influenced by Hinduism; Puranic and epic motifs occur frequently in the mythology; decorative themes discovered at Harappa may be found in modern tribal art; the social customs and relations of the tribesmen often resemble those of the more sophisticated communities. For this reason India is not a very good area for the occasional visitor who proposes to spend only a short time on his enquiries; this may possibly be sufficient in other parts of the world, but it will not do here. The investigator must be, as it were, thoroughly macerated in the atmosphere if he is to understand it properly. And though nothing can take the place of firsthand investigation in the field, Library work is also important, for after all, as Aldous Huxley has said, the proper study of mankind is books.

What then of the actual books in the National Library? For modern works on Indian anthropology, the collection is, so far as I can tell, fairly complete. The student will find here, either in book or periodic form, everything he wants, whether his interest lies in prehistoric archaeology, anthropometry, craniometry and osteometry, racial biology, primitive art, folklore or sociology. Here he will find complete runs of those 'Meccas of the mind', the great journals, pre-eminent among them the Journal of the Royal Asiatic Society of Bengal, now called the Asiatic Society, the first number of which appeared in 1832. Another periodical *The Indian Antiquary*, which dates from 1872, at least in its early years, was a treasure-house of information, chiefly in the field of folklore, and so are the scarce and little known volumes of *North Indian Notes and Queries* and *Punjab Notes and Queries*. In these and in a number of other periodicals, nearly all the fugitive papers (some of them of considerable importance) will be found. Incidentally, the condition of the older numbers of some of the journals printed in India must be of great concern to any Librarian, for the paper has not stood up well to the climate and the passing of the years. I hope they will be microfilmed before they collapse into decay.

In addition to the journals, a considerable amount of anthropological material, though of very diverse value, will be found in official records, Gazetteers and Census Reports. Sir D. Ibbetson was the first to use the Census as a means for recording anthropological data, and his 1881 account of Punjab sociology was published two years later as a separate book. Under the inspiration of Dr. J. H. Hutton and Dr. B. S. Guha, the 1931 Census made an outstanding contribution to our knowledge, especially in the study of the racial affinities of the population. As befits an official institution, there is a unique collection of all these works in the National Library.

Scientific anthropology in the modern sense is comparatively new in India, and many of the older books are likely to be dismissed by the new race of bright young sociologists as not really 'anthropological' at all. But for anyone who wishes to study the social development of India historically, these *documents humains* are a necessity. Such studies are the fashion to-day, a fact which gives a curiously old-fashioned air to the common criticism that anthropologists want to keep the people 'as they are' in a sort of laboratory or zoo for the purpose of their science. In actual fact, modern anthropologists are far more interested in societies on the move than in static peoples; it is *culture-change* that fascinates them to-day. For this there is ample contemporary material; it is less easy to discover the situation of a hundred, or even fifty, years ago. But for such a search, the resources of the National Library are invaluable.

For here are all the old books, famous, infamous or forgotten. Their observation is often faulty; there is often political or religious prejudice; they fail to tell us a

THE NATIONAL LIBRARY OF INDIA

thousand things we want to know ; some are little more than ' piebald miscellanies ' ; but they are all we have. Many of them are by missionaries, and only a few achieve the objectivity of the excellent works of the Rev. P. O. Bodding on the Santals. But the older missionary books are by no means all to be despised. The authors lived among their people, and lived among them for a long time ; they knew them and their languages with an intimacy rarely achieved by the modern field-worker. And as the Poet at the Breakfast Table observed, 'The foolishest book is a kind of leaky boat on a sea of wisdom ; some of the wisdom will get in anyhow'.

The first and most famous of the missionary authors is, of course, the Abbe Dubois who, writing at the beginning of the nineteenth century, is remarkable as the only anthropologist, at least in India, who has ever earned a substantial sum of money (2,000 pagodas) for his researches. His book, *Hindu Manners, Customs and Ceremonies*, is partial and bad-tempered, especially when read in select quotations—he does not, as Isaak Walton said in another context, handle his frog as if he loved it—but no one can deny its massive learning and genuine greatness as literature : Sir J. G. Frazer went to the trouble of copying a number of extracts from the 1825 edition into his notebooks. Another missionary book of which Frazer apparently thought highly—for he made many notes from it in his own hand—was the Rev. Samuel Mateer's *Land of Charity* (1871), a charitable account of life in Travancore. Unhappily, Bishop Heber, in his charmingly written *Narrative* of a tour from Calcutta to Bombay in 1824-25, made few remarks of anthropological interest ; although every prospect pleased him, man himself was too vile to merit detailed observation.

On the other hand, the Rev. Stephen Hislop's *Papers relating to the aboriginal tribes of the Central Provinces* (1866), despite the editorial hand of Sir Richard Temple, approaches modern standards in its objectivity and technique, and will always be consulted by students of the Gonds and Pardhans.

Other useful books by missionaries of the early period are the linguistic works of the Rev. Robert Caldwell—his *Comparative Grammar of the Dravidian or South-Indian family of languages*, which appeared in 1856, was highly praised by Grierson (though that, of course, meant more then than it does now) ; the curious *Catalogue Raisonne of Oriental Manuscripts* (1862) by the Rev. W. Taylor, which contains in its motley pages information unobtainable elsewhere ; the Rev. G. Richter's books about Coorg—his 1870 *Manual* is important as the earliest we have : old age, it has been said, is a good advertisement ; and the massive *Encyclopedia Mundarica*, edited by Father John Hoffmann.

The majority of the older books, however, were by officials, many of whom were Army men. This does not necessarily mean that these books are bad ; after all, the Army trains its officers in habits of discipline, observation and exactness, precisely the qualities that are required of the anthropologist. And in those happy days, when administrators could devote themselves to human beings instead of having to gratify politicians, they had time to record the things they saw and heard. And many of them—not all—did so with remarkable objectivity. In some cases they were assigned to special duties, and took the opportunity to write about them afterwards. For example, the Library has an excellent set of contemporary books dealing with the Thugs : these range from the early reports of Sir W. H. Sleeman (1836) and Edward Thornton (1837) down to those of General Hervey (1892). Another subject which can easily be studied here is the suppression of human sacrifice among the Konds, both in the records of the Home Department (1854) and in the admirable *Personal Narrative* of General John Campbell (1864).

THE BIBLIOGRAPHY OF INDOLOGY

On Assam there is a rather scanty pre-Mutiny literature, but this is more than compensated by the profusion of excellent monographs which have appeared during the present century. Frazer used the works of John Butler, both his *Sketch of Assam* (1847) and his *Travels and Adventures in Assam* (1855). Then there is Dr. John Wade's *Account of Assam*, dating from 1800, and there is some ethnological material in Thomas Oldham's book (1854) on the geological structure of the Khasi Hills. Other early works are Brian Hodgson's *Essays on the Kocchs, Bodos and Dhimals* (1847) and John Owen's *Notes on the Naga Tribes in communication with Assam* (1844).

Other very old books from which a certain amount of relevant material may be garnered by the discriminating are Mark Wilks' *Historical Sketches of the South India*, published in three volumes from 1810 to 1817, of which it has been said that its 'research, acumen, vigour and elegance render it a work of standard importance in English literature'; A. Stirling's rather ill-mannered *Account of Orissa*, which first appeared in *Asiatick Researches* (1825); the works of Francis Buchanan, who was deputed by the East India Company to make a detailed survey of the districts of Eastern India in 1807—he spent seven years on his work, completing it in 1816, but nothing was published until 1838; John Malcolm's books on Malwa and Central India (1822-32); A. K. Forbes' diverting description of Gujarat, *Ras Mala* (1856); James Tod's *Annals and Antiquities of Rajasthan* (1829-32); and the delightful *Rambles and Recollections of an Indian official* by W. H. Sleeman, which was published in two large octavo volumes in 1844.

The Library is well furnished with works on the Andaman and Nicobar Islands, dating from the early essays of John Crawfurd (1820) and Frederic Mouat (1863) down to the more scientific studies of the present day.

From 1870 onwards Indian anthropology shows a marked improvement both in style and in scientific standard. By this time the subject was being taken a little more seriously: the Anthropological Society of London was founded in 1863; three years later the British Association recognised anthropology as a science; and during this period Huxley, Galton, Spencer and Tylor (to name no others) were publishing works of epoch-making significance. In 1872 E. T. Dalton published his magnificent *Descriptive Ethnology of Bengal*, the possession of which, along with a complete copy of Temple's *Legends of the Punjab*, I regard as the supreme achievement of the Indian bibliomane. The previous years had seen Darwin's *Descent of Man* and Tylor's *Primitive Culture*, and now under the influence of literary and scientific events abroad and the impetus of the Asiatic Society of Bengal, many fine works appeared in rapid succession. Alas! few of these will ever be available now to the private collector, but he may console himself by handling and studying the library copies and hoping that some enterprising publisher will one day produce a new edition of Dalton at the least.

There was, for example, *The Highlands of Central India* (1871), the 'precious life-blood' of the young James Forsyth; the sympathetic *Wild Races of South-Eastern Asia* (1870) by T. H. Lewin; the first serious anthology of folk-poetry—C. E. Gover's *Folk-Songs of Southern India*—published in Madras in 1871; W. W. Hunter's encyclopaedic *Statistical Account of Bengal* (1875-77) in twenty volumes; F. S. Growse's *Mathura* (1874), exemplar of all district memoirs. Ten years later William Crooke and R. C. Temple (on whose names be praise) began their enterprise of research and the popularizing of research, which was to last for many years and bear rich fruit in several fields.

THE NATIONAL LIBRARY OF INDIA

Although these books do not have the range or formal exactitude of modern sociological monographs, they have one great advantage over them, in that they are nearly all splendidly written. For this was an age of great literature. In the year of Dalton's *Descriptive Ethnology*, Ruskin published his *Munera Pulveris*, Samuel Butler his *Erewhon*, and Tennyson *The Idylls of the King*. Dickens had only just died and Hardy's novels were appearing; Matthew Arnold and Carlyle still dominated the literary scene, and the perfect prose of R. L. Stevenson was only a few years distant. The dreadful jargon of modern sociology, with its long-tailed words and dreary clichés, had not yet darkened the horizon.

Towards the close of the nineteenth century, the Government of India began to take an official interest in anthropology. It was evident that if its subjects were to be administered efficiently, its officers must know something about them; 'How wonderful', exclaimed the Abbe Dubois, 'that such a nation remains almost unknown to the Europeans, who dwell in the midst of it, and who bear rule over a large portion of its soil'. The first fruits of this new attitude were to be observed, strikingly, in H. H. Risley's *Tribes and Castes of Bengal* (1891) and W. Crooke's *Tribes and Castes of the United Provinces* (1896). But this was not sufficient for Lord Curzon who, during his period of office, established a regular Ethnographic Survey of India, appointing as its Director Sir H. H. Risley, who made some amends for his *detestable politics* by his scientific integrity. Under Risley's guidance and inspiration, a number of what were then called ethnographic 'glossaries' were prepared, and these remain our primary source of information for many tribes and castes, indeed our only source for most of them as they were at the beginning of the present century. In 1909 appeared the seven volumes of E. Thurston and his collaborator K. Rangachari on the populations of Madras, and the first volume of L. K. A. Iyer on the people of Cochin. Two years later came the first volume of H. A. Rose on the Punjab and the North-Western Frontier Provinces. In 1916 the invaluable "*Tribes and Castes of the Central Provinces of India*", by R. V. Russell and Hira Lall (who is to be remembered, with S. C. Roy, as the intrepid pioneer of Indian Anthropological studies), was published; it was followed, in 1922, by an altogether lesser work on Bombay, by R. E. Enthoven. Finally, *The Mysore Tribes and Castes*, which was begun as early as 1903, by H. V. Nanjundayya and L. K. A. Iyer, came out gradually between 1928 and 1936.

As William Crooke observed, these treatises on tribes and castes were compiled 'under orders of the local governments, not so much in the interest of anthropological research, but as indispensable aids to the work of civil administration'. In actual fact, for all their obvious defects, they have been used far more extensively by anthropologists than by administrators, and it would be a matter of some interest to discover how many contemporary officials have ever studied the volumes relating to the areas in their charge. Here again, however, all these books are out of print and though copies may be found in many government offices, moulder on the upper shelves, they are usually only to be consulted in the larger libraries.

With the glossaries, the old tradition, the former generation passed away; some good things went with them, but on the whole, it may be said that in the last three decades there has been a new approach and a greatly improved standard of research. In particular, the whole science of physical anthropology has been transformed since 1931.

I have concentrated on the rarer treasures of the Library, 'the loved books that younger grow with years', for to enumerate the scores of new monographs would be

TOWARDS A BASIC BIBLIOGRAPHY ON INDOLOGY

impossible in the space at my disposal. Indeed they may be taken for granted. Everything that the scholar can possibly want is here. And if anyone wants guidance about the publications for the twenty-five years before 1938 he should refer to Dr. B. S. Guha's exhaustive account in the Silver Jubilee volume of the Indian Science Congress Association.

But Indian anthropology has still not reached maturity. Out of the titles listed in the Bibliography, very few are by Indian scholars, and of these titles many are short articles in periodicals. The rest are by administrators, missionaries, and professional anthropologists from other countries. However good the work of these may be, it obviously cannot compare with that of equally qualified men from India itself. For the Indian scholar has the incomparable advantages of background, language and intimacy; in the field of anthropology he has perhaps the finest opportunity ever offered to the scholar. With the establishment of an official Department of Anthropology at Calcutta, and the foundation of faculties of anthropology in a number of Indian Universities, to say nothing of such institutions as the Tata School of Social Sciences, there is every hope that the situation will be changed. The field is vast, and if Indian scholars will give themselves to the task, and if Government and the public see to it that funds are made available for their researches and publications, the situation in the National Library will soon be very different.

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Towards a Basic Bibliography on Indology

By

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It is now well recognized that serving readers with material selected by them from a subject and author catalogue is only a most elementary form of Library service. The size of book stock is a minor consideration as compared with its quality. Books which are rare and which have been acclaimed by scholars as valuable for their contribution to knowledge are ill-served by a general conventional catalogue. A Library which possesses such books in a large quantity mixed with a mass of second-line and third-line books can't fulfil its function thoroughly by merely indexing them in a general all-purpose subject and author catalogue. As long as such a mixed collection is of a manageable size, practice and intelligent memory enabled the Library staff to render qualitative service to the readers. But when the old, practised and experienced hands leave the Library, their personal knowledge goes with them and the readers are left to themselves. The National Library has been having this experience. The personal knowledge of valuable books which form a major part of its collection, especially on Indology, has gone with the old hands. From the point of view of the readers engaged in purposive long-term study this is a great handicap. It obliges them to ferret through the length of the ever-increasing card catalogue, to select books blindly, to requisition them by the hundreds, to wait endlessly for them and to reject many of them as not useful for their purpose. It is a wasteful method, both for the reader and for the Library staff. It is exasperating to both of them. The staff gets annoyed when they find that the books requisitioned are returned in a couple of hours as not necessary. It is a spurious traffic of books helpful to none. Restriction on the number of books a reader could requisition at one time is a concession made to the staff serving the books. But to the reader such a restriction causes unnecessary hardship, and it is discouraging. The knowledge which intelligent

THE NATIONAL LIBRARY OF INDIA

library assistants acquire about the usefulness of some books as compared with the others on the same subject is not so reliable because it depends upon the kind of the readers they serve and secondly being acquired sporadically has not the purposive unity. Some surer and impersonal method is necessary by which it will be easy for a reader to know the basic material which he needs must study for his subject. This problem is not new to the Library world. The Libraries in the West have to a great extent resolved this problem or have had it resolved for them by the several learned Institutions which have done this kind of pioneer work of compiling lists of basic material for their respective fields of study. In India we have no such guides to basic books on Indology. It is a great handicap. Could the National Library do this, especially as it has a collection of books on Indology which is known throughout India? This question came into prominence during the last few years because of the increasing awareness of our scholars to the necessity of mastering material on Indology as a step towards doing some concrete service to the nation. It was brought more painfully to the notice of Librarians by the demands of foreign scholars who have been visiting India in large numbers for Indological studies on the spot. Being accustomed, in their country, to a higher qualitative service in their Libraries, they are surprised to find that they have to depend upon the general subject and author catalogues for selecting material necessary for their study. For instance the scholarly compilation "Census and vital statistics of India and Pakistan contained in official publications and famine documents, and annotated bibliography, by Henry J. Dubester, Washington, D. C., Library of Congress, 1950" is a most valuable guide to students of Indology. Actually such a guide ought to have been compiled in India. A library of the stature of the Library of Congress realises the needs of the scholars and having in its stock the entire range of the Census Reports and Famine Reports of India compiles a useful annotated bibliography. It is time that the National Library does something like this because besides books on Indology, it is richly endowed with Government Publications from 1800, and sets of about 250 periodicals of learned Institutions.

The need for bibliographical guides to Indology especially is very great. In the context of the growth of the Library service in Western Countries, it is incumbent upon the National Library which aims at achieving in the near future, a status equivalent to the great Libraries of the world, to attempt to fulfil this legitimate demand. An intelligent Library service to a great extent influences the tone and the quality of research and publication.

The First Attempt.—It so happened that in 1950, a request for a list of authoritative books on India covering all aspects of Indian life was received in the Library. A list of books was compiled and given. It was much appreciated and the Department of External Affairs, Government of India, was very much pleased and offered to have it printed. Conscious of the shortcomings in a list so hastily compiled, the offer could not be accepted. But it gave a fresh impetus to the effort to bend our energies to undertake this important and necessary task. Firstly, therefore, all the basic material on Indology available in the National Library was indexed bibliographically. But even as it was being done, it was realised that restricting our vision to our collection was likely not to give us a proper perspective of the entire basic material in print available in India. So, as soon as the survey of our material was done, exploratory tours were undertaken in Uttar Pradesh (Banaras, Allahabad, Delhi, Aligarh), in Bombay State (Bombay, Baroda, Poona), and in the Madras and Travancore Cochin States (Madras, Trivandrum, Mysore, Annamalainagar) for

TOWARDS A BASIC BIBLIOGRAPHY ON INDOLOGY

collecting basic material not available in the National Library. The total amount of material thus collected together was about five to six thousand items. It was classified into broad classes. A study of this material was very seriously undertaken with a view to compiling a bibliography of basic material on Indology. Three things were revealed during this work. First that there is a vast amount of valuable material official and non-official publications—printed in the nineteenth century and before, which has a bearing upon several aspects of Indian life and culture and that the many-sided usefulness of it for the study of several aspects of Indology has not been fully brought out specifically by the catalogues of different Libraries. Secondly, that the nature of the material available obliged a separate treatment of every aspect of Indology if full justice was to be done to the several subjects included in Indology. Thirdly, that instead of a mere catalogue entry, full documentation of the contents of a book and its evaluation would be necessary. The task, it was realised, was not a light one, and required patience, industry and vision.

Scheme.—So a scheme was formulated for compiling, by sections, a bibliography of basic books and other publications on Indology. A tentative list of sections was drawn and a plan of work was formulated. The experience so far of a work of such nature was not such as we could boast of. But we could roughly calculate on the following lines. One Technical Assistant, one Junior Technical Assistant and an intelligent bearer, if they devoted their entire time to this work, would be able to complete one section in nine months as follows: Three months for compiling the material collected and for collecting more material if necessary, to round off the entire subject; about a month for bringing out mimeographed copies, about four months for inviting comments and suggestions, improving the compilation in the light of comments and making ready the Subject Index, and getting the copy ready for printing, and finally one month for printing it. The time-table of four such teams could be so adjusted that every three months one section would have its bibliographic guide printed. The whole scheme may thus require about 10 years. In the compilation of a bibliography every subject has its own peculiar problems and the collection and documentation of material will have to resolve them in the light of the practice. Finally for co-ordination of work, dove-tailing of the different operations, defining the limits and contents of Sections and, above all, for ensuring a very high standard of accuracy, promptitude and aptness in documentation to be determined for each of the Sections, an Officer of high power must be put in charge of the entire scheme.

It is necessary to point out the salient features of the bibliographic guides envisaged in this scheme.

- (a) It will attempt to give a brief outline of the subject and the development of the study of the subject.
- (b) It will attempt to cover the holdings of all Indian Libraries as far as possible, and will try to give in each case the Library where a particular item is available. At the same time it will not omit an item which is of basic value simply because it is nowhere available in India.
- (c) It will attempt to give all ancillary material which will help practical study (List of periodicals, list of Institutions doing work in the subject, Bibliographical notes for eminent and authoritative scholars in the particular subject).
- (d) It will have all the material arranged in a classified order.
- (e) It will give an adequate and full bibliographic entry for every book selected.
- (f) It will provide indices to enable easy reference.

THE NATIONAL LIBRARY OF INDIA

Experiment.—Therefore, as an experimental measure and for assessing fairly our capacity to achieve something tangible, a "Reference and Bibliography Section" was formed and the Superintendent, Reading Rooms, was put in charge of it with two technical collaborators—one Technical Assistant and an Assistant qualified in Librarianship, a typist and an intelligent Sorter. A few of the important items of work done on request during this period are given below as examples to illustrate how, hand in hand with the work of compiling the first section of Indology, *i.e.*, Indian Anthropology, service was also rendered to readers. (i) Bibliography of Madhusudan Dutt, at the request of Prof. Deb of Allahabad; (ii) Material collected for the film "Jhansi ki Rani", at the request of Sri Sohrab Modi of Bombay; (iii) Material collected for establishing the claim of the Bhonsles of Nagpur to what is known as the "Bhonsla Fund", at the request of Sri Mohril of Nagpur; (iv) Material collected for the study of Muktaka Kavya in Hindi and Brajabhasha, at the request of Mrs. Sinha; (v) Material collected for the film 'Nil Darpan', at the request of Sri T. Bandyopadhyaya. In a sense it was good that the Assistants entrusted with the bibliographical work were also required to do this work. It gave them practical experience which helped them realise the importance and the urgent necessity of doing their new job thoroughly and well. The keen interest they took in the work obliged them to extend the hours of work beyond five in the evening and before ten in the morning for collecting and collating material on Indian Anthropology. The following technique of work was adopted: (i) The bibliographies given by some authors in their books were typed out; (ii) The common factors in such bibliographies were checked with the material already collected. Those for which slips were already made, were separated and those for which slips were not made, the books available here were brought out and slips were prepared; (iii) A few text-books on the subject were read and re-read for getting a fairly correct idea about the extent and the intent of the subject; (iv) A systematic effort was made to examine the books which were not available here in the Library, by going round all the important Libraries in Calcutta. These visits gave us much additional material of basic importance; (v) Hand in hand with this work of collection, the learned periodicals were consulted for reviews of books which were selected. The relevant extracts from reviews were copied. The reviews in many periodicals brought to the notice some more books basically necessary for Indian Anthropology. No sooner was the work seriously begun than it was realised that preparing an adequate and bibliographical entry slip for a book which is within the range of choice did not mean cataloguing the book. It meant something more. The contents of the books had to be fully brought out by a brief note and the particular contents which were noteworthy had to be fully documented by proper references. The Appendices, the tables, the charts, the illustrations, the figures and the photographs and maps and plans had a special value according to the theme they were meant to illustrate, but one or all of them would be as useful for another subject category. Documenting these properly became an essential feature of the work. It also meant tracing out the entire life of the work since its appearance in print the different editions, the different publishers, titles—in fact everything that could make the entire fully clear. Changed titles, new publishers, are all confusing things to scholars who quote the books they use. A full history of the work gives them at a glance all they have need to know about the book. These guides are to be an aid to writing which necessarily involves accurate acknowledgement of debt to the previous authors.

TOWARDS A BASIC BIBLIOGRAPHY ON INDOLOGY

The result was, taking Anthropology as an example, that about 1,500 slips of books critically examined were ready and about 500 slips of books which could not be available for critical examination were kept pending. Those 500 slips were made on the basis of authoritative references given in basic books and the bibliographies accompanying them. Of these only those which were essential were asterisked, to indicate that they could not be physically examined and added.

Conventional schemes of classifying the material were examined. It was found that no scheme of arrangement could be entirely satisfactory. Many scholars were of opinion that the material should be arranged alphabetically by author and supplemented by an elaborate subject index. This method was not adopted because it was good for persons fairly acquainted with Anthropology. Mere subject headings followed by references to the relevant numbers of entries could help scholars to get a correct idea, but to a layman it was not clear. We adopted, therefore, a method useful to a layman. The entire geographical field of undivided India was divided on the basis of natural contours as follows: North-West Mountainous region; Northern Mountainous Region and Sub-Himalayan Region forming three regions on the boundary line; Indus Plain, Gangetic Plain, Rajasthan, and Brahmaputra Valley forming four regions below the Regions on the boundary line; Plateau of Peninsular India as the backbone of India forming the central region; Eastern Coastal and Western Coastal strips forming two regions on the coast line. Geographical regions and the general division termed India (undivided) were chosen as the first principle of division of the material collected. In geographic regions the material was divided into three categories: Regional Studies, Studies of Ethnological Groups, and Linguistic Studies. Our experience in the Reference work in the Library indicated these divisions. Enquiries usually are made for material for the study of a region or of an ethnological group or of a language spoken by more than one ethnological group or spoken by inhabitants spread out over very large indefinable geographical units. Material concerning the entire geographical region of undivided India was subdivided by subjects. The method of arrangement as detailed above is entirely new and this evoked the following remark from Dr. David G. Mandelbaum, the Head of the Department of Anthropology, University of California, Berkeley, who has compiled a draft bibliography on Indian Anthropology.

".... As for the tripartite classification within each region into regional studies, ethnological groups and language studies, here also I believe you have hit upon a simple but adequate system...." (His letter of 8-1-1952.)

After the material collected was arranged as detailed above, gaps which came to our notice were adequately filled up by a further search. The compilation became fairly satisfactory. It was mimeographed and copies of it were sent to eminent Anthropologists here and abroad, with a request to appraise the draft critically. It was gratifying that their response was not merely full of praise for having made an endeavour in the right direction, but was also full of suggestions for improvement. One and all welcomed the draft and made helpful comments.

The Section on Ancient Indian History and Culture

By

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I still vividly remember the day, more than forty years ago, when I first crossed the threshold of what was then known as the Imperial Library. Situated on the Strand Road overlooking the Ganga the Metcalfe Hall which housed its collection had a distinctive, though not an imposing appearance. Nor was the array of books likely to impress one familiar with even an ordinary public library in Europe. Nevertheless, to a college student as I then was, the Imperial Library appeared to be a grand collection of books, particularly in the subject in which I was primarily interested, *viz.*, Ancient Indian History and Culture. This subject was then newly introduced in the M.A. course in the University of Calcutta. There were no professors who had any special knowledge of the subject, and the equipment, even of the library of the Presidency College, where I studied, was very poor in this branch of study. The Calcutta University had not yet begun a systematic course of teaching in the subject, nor had it built up even the nucleus of that splendid library in this subject which it now possesses. Having neither qualified teachers nor necessary books in the college or the University, I was forced to betake myself to the Imperial Library for preparing the subject which I had chosen as my optional course in the M.A.

Somehow or other the idea prevailed among many in those days that the Imperial Library was specially meant to be an exhaustive collection of books relating to India. Perhaps it had its origin in the following declaration of Lord Curzon when he founded the institution :

“ The general idea of the whole Library is that it should contain all the books that have been written about India in popular tongues, with such additions as are required to make it a good all round library of standard works of reference.”

How far such an idea corresponded with fact in those days I cannot say. But there is no doubt that the most important books and journals on Indian history and culture were included in the first collection of books. This policy also seems to have been followed by its early librarians such as Macfarlane, Harinath De and Chapman. But since then the library has been developed more on general lines and lost, to a large extent, its distinctive character, as a special repository of books on India.

But in the second decade of this century of which I am speaking, it was the only library where a student of Indian history could make a special study of the subject. The most important source-books which he required were the series of archaeological publications and here he found almost every one of those he would normally desire to consult. The Epigraphia Indica, Epigraphia Indo-Moslemica, the Inscriptions of South India, Annual Report on South Indian Epigraphy, Annual Reports of the Archaeological Survey of India, both of the Director General, and of the Superintendents of different Circles were there. There was also a complete set of Cunningham’s Archaeological Survey Reports. The separate publications of the Archaeological Department dealing with individual temples or groups of monuments in different parts of India are quite large in number but I found there whichever I required. Particular

THE SECTION ON ANCIENT INDIAN HISTORY AND CULTURE

mention should be made of such rare but monumental works as Cunningham's Bodh-Gaya and Bhilsa Tope, Rajendralal Mitra's Antiquities of Orissa, the Jagayyapeta and Amaravati Stupa by Burgess, Cave Temples of India by Fergusson and Burgess, and Gupta Inscriptions by Fleet.

Among books of lesser importance, but indispensable as works of reference, may be mentioned Maisey's Sanchi Stupa, Growse's Mathura, V. A. Smith's Jaina Antiquities of Mathura and Catalogue of Coins of all the important Museums.

This archaeological series has been kept up-to-date by the addition in later years, of Asoka Inscriptions by Hultzsch, the Memoirs of the Archaeological Survey of India, Marshall's Monumental works on the Indus Valley Civilisation and Sanchi Stupa, and the Archaeological Reports on Harappa and other pre-historic sites. On the whole the Government publications on Archaeology, including epigraphy and numismatics, have been regularly added, but there has been some laxity in respect of other publications on the same subject. Among notable omissions may be mentioned Cunningham's Coins of Indo-Scythians and collections of local inscriptions like those of Maratha country by Khare.

Allied to the archaeological series are the books on Indian Art. Standard works on the subject by Fergusson and Burgess, V. A. Smith, Coomaraswamy, Grunwedel, Foucher, Percy Brown and Stella Kramrisch, are all in the Library. But even important books by less reputed authors are not all to be found there. It is desirable that the National Library should have a complete collection of books containing useful information on the art, epigraphy and coins of ancient India as they are the only source-material available for reconstructing the history of India.

Next to the archaeological publications may be mentioned the original texts in Sanskrit and other languages derived from it. The Imperial Library or its successor the National Library cannot be said to have specialised in a collection of these and could not possibly compete either with Sanskrit College, Calcutta, or Asiatic Society of Bengal. Nevertheless the National Library is very rich today in respect of standard texts in Sanskrit. The texts of Vedic Samhitas, Brahmanas and Upanishads, and the Sutras and Smriti works are there, as well as the classical Sanskrit works of well known authors. The Buddhist and Jaina Canonical texts written in Pali, Prakrit and mixed Sanskrit and a large number of non-Canonical works are in the Library, and the same thing may be said of philosophical and technical literature in Sanskrit and Prakrit such as Grammar, Astronomy, Medicine, Rhetoric, etc.

Among other source-materials, the English translations of Chinese, Greek and Roman accounts are fairly represented in the Library. It had the unique distinction of possessing the only copy available in Calcutta of Chavannes's French translation of I-tsing's account of the fiftysix pilgrims who visited India. Unfortunately the copy is lost and has not yet been replaced. Many works of Pelliot and Chavannes on the Chinese sources of Indian history are in the library.

Modern works on the history and culture of India are too many in number and it is not possible for any Library to contain all of them. What is necessary, is to make a careful selection of the really important works. It is difficult to pass any opinion on the collection of the National Library in this respect. A number of important books is, of course, there, but the reader would miss many works which he would like to consult. More money should be spent on this section, if necessary, by diverting funds from books on current or general interest which seem to have been

THE NATIONAL LIBRARY OF INDIA

ever on the increase during the last twenty or twenty-five years. It is also desirable to have a special committee for the selection of such books, if the National Library really cares to live up to the ideal preached by its founder.

The most important works of reference which a student of Indian history requires are the antiquarian journals. The National Library contains sets of the more important ones written in English such as the Journal of the Royal Asiatic Society of Great Britain and Ireland, the Journal of the Asiatic Society of Bengal, the Numismatic Chronicle, the Journal of the Royal Asiatic Society, Bombay Branch, Indian Antiquary, Journal of the Behar and Orissa Research Society, Indian Historical Quarterly, Indian Culture, Bulletin of the School of Oriental Studies, Acta Orientalia, Vienna Oriental Journal and Asiatic Quarterly Review.

Among the non-English periodicals, the Library possesses complete sets of Journal Asiatique, Zeitshchrift der Deutschen Morgenlandischen Gesellschaft, Sitzungsberichte der Preuisischen Academic Nachrichten Gottingen, Indische Studien, T'oung Pao, etc.

Thus almost all the well-known antiquarian Journals which a reader would like to consult will be found in the Library. It possesses some Journals which are not to be found anywhere else in Calcutta. Recently I wished to consult a volume of T'oung Pao and Asiatic Quarterly Review and I found them only in the National Library. Even the Asiatic Society's Library which is famous for its collection of Oriental Journals, does not possess them.

It is, however, desirable that even the less renowned journals should be all collected in the National Library. I had occasion to consult the Journal of the U. P. Historical Society, the Punjab Historical Society, the Journal of the Banaras Hindu University, but could not get complete sets of them anywhere in Calcutta. This sometimes puts a student to great trouble and inconvenience. They may not often contain much that is of great importance but all of them contain some articles which are indispensable to workers in some branches of Indian History. While editing the History of Bengal I wanted to study the history and traditions of some ruling families in Punjab Hill States which claimed descent from the Sena Dynasty of Bengal. Accounts of these were published in a volume of the Journal of the Punjab Historical Society which was not to be found in any library in Calcutta. The Journal of the Banaras Hindu University contained some important articles, but this Journal is not to be found in any library in Calcutta, and not even in the library of the Hindu University at Banares. For these reasons the National Library should make it a point to keep a complete collection of all the Indian Journals publishing articles of interest to the study of Indian history and culture.

The study of Indian history has grown in extent during recent years. We know now that Indian culture spread itself to different parts of Asia and no study of Indian history is complete without some knowledge of Greater India. He does not know India who knows only India. Students of Indian history must therefore have access to the extensive literature on Greater India. Three regions in this connection demand our special attention. First, the Central Asiatic highways on both sides of the Taklamaken desert, leading from the Tableland of Pamir to the borders of China. Various European nations have explored or excavated a number of old sites along these highways and have published a large number of archaeological reports and some

THE SECTION ON ANCIENT INDIAN HISTORY AND CULTURE

manuscripts discovered in these regions. Sir Aurel Stein's Ancient Khotan, Innermost Asia, SerIndia and other books are in the National Library. It also contains a few other archaeological reports, written in other languages, but not all of them. In recent years the French scholars have carried on explorations and excavations in Afghanistan and a complete set of their published reports are in the National Library. It also possesses the texts of the Khotanese or Kuchaan manuscripts so far published.

The Indian culture in Indo-Chinese peninsula, notably in Siam, Cambodia, Annam and Malay Peninsula has been studied by the French scholars. The most important of their publications, is the Bulletin de l'Ecole Francaise d Extreme Orient of which 42 volumes have been published so far and majority of them are in the National Library. But the Bulletin de l'Commission Archaeologique de l'Indo Chine is not there. Some of the more important works on Angkor Vat and other temples of Cambodia are also in the Library. The Library also possesses Aymonier's 'Cambodge' and one part of the collection of Inscriptions of Champa and Cambodge, the other part being apparently lost in recent times. One misses, however, the magnificent volumes of Plates containing facsimiles of the inscriptions.

Lastly we come to Java. The Journals of the Batavian Society and the Royal Society of Amsterdam are not in the Library but it contains the monumental work of Krom on Barabudur, together with the two big volumes of plates. More important publications of the Archaeological Department of the Dutch Government in Java, and some of the Kawi poems based on Sanskrit epics and Kavyas.

On the whole the student of Greater India will find a rich collection of source-materials on the subject in the National Library, such as he will find nowhere else in India. He is, however, sure to miss many works which he badly needs to complete his study. The growing dissatisfaction of this class of readers and their urgent importunities to supply the missing volumes are sure to enrich the collection of the National Library in this respect.

The discovery of the Indus valley civilization has brought the beginnings of Indian culture into close and intimate association with the ancient civilizations of Egypt and Mesopotamia. It is not possible to understand aright the most ancient phase of Indian culture without a close study of the history and archaeology of those countries. But books on this subject are not easily available in this country. The National Library possesses some of these, but the collection is far from satisfactory and is not quite up-to-date. A special effort should be made to replenish this section of the Library and thereby open a new field of study to students of Indian history.

The Section on Sanskrit, Pali and Prakrit

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INTRODUCTION

Sanskrit, Pali and Prakrit Literature represents the cultural heritage of India at its very best. Along with the advent of freedom in this country, everybody in India is now conscious about this rich heritage and, therefore, it is very timely that an assessment of the stock of the Sanskrit, Pali and Prakrit books of the National Library, Calcutta, which is the biggest repository of knowledge in our country, has been called for.

Our present survey has, however, been much handicapped as the National Library has not as yet published a complete catalogue of its Sanskrit, Pali and Prakrit section. Though the Library was established in 1902, it was only at the beginning of this year that the first part of the catalogue of the Sanskrit, Pali and Prakrit books (A-G) has been published. The remaining volumes are still in progress. Again, the European section containing exclusively the translations of these works as well as the research results based upon the original texts in European languages is completely segregated from the Asian Section and mixed up with the works on other subjects in those languages. Fortunately, however, these difficulties were much mitigated by the ungrudging help of the Library staff headed by Sri B. S. Kesavan, the Librarian, Sri Y. M. Mulay, Deputy Librarian, and Sri D. L. Banerjee of the Asian Section. I take this opportunity to thank all of them most cordially for their co-operation and kindness.

Unless otherwise specifically stated, all the works mentioned in this survey will be found on the shelves of the National Library.

STUDIES OF INDIAN CLASSICS BY EUROPEAN SCHOLARS

1650-1800 A.D.—It is a matter of great gratification that our National Library contains an invaluable treasure of works on Indian classics by European scholars of a period as early as the 17th century.

The earliest Sanskrit work translated into a European language is Abraham Roger's Translation of the verses of poet Bhartrihari into Dutch as early as 1651 A.D. The same author also composed a treatise on the ancient Brahmanical Literature under the title "Open Door to the Hidden Heathendom".

The "Code of Gentoo Laws", translated with a preface by Nathaniel Brassey Halhed, from a Persian translation of the original Sanskrit work called "Vivadarnavasetu", was published from London in 1776.

Charles Wilkins, who studied Sanskrit at Banaras at the instance of Warren Hastings, published in 1785 a translation of the Bhagavad Gita under the name "The Song of the Adorable One" (first Sanskrit book to be directly translated into a

THE SECTION ON SANSKRIT, PALI AND PRAKRIT

European Language), in 1787, a version of the Hitopadesa or "Friendly Advice" and in 1792, his translation of the Sakuntala episode of the Mahabharata.

In the year 1789, Sir William Jones (1746-94), Chief Justice at Fort William, published the celebrated translation of the Sakuntala which led to the famous observation by Goethe:—

"Willst du die Blüte des frühen, die Früchte des späteren Jahres,
Willst du, was reizt und entzückt, willst du, was sättigt und nährt,
Willst du den Himmel, die Erde mit Einem Namen begreifen,
Nenn' ich, Sakuntala, dich, und so ist alles gesagt."

Again, in 1792, he published the Sanskrit Text of the Ritusamhara of Kalidasa or "Cycle of Seasons" which is the first Sanskrit Text ever published in Europe. In 1794, he published the translation of the Manava-dharma-sastra, which was again translated into German in 1797. This as well as Alexander Hamilton's Catalogue of Sanskrit MSS. in Paris, compiled in collaboration with L. Langles, who translated Hamilton's English notes into French are not possessed by the National Library.

Unfortunately, a copy of the first edition of the Abhijnana Sakuntala is also not in the possession of the National Library, nor its German translation by George Forster published two years later (1791).

In the year 1792, Fra Paolino de St. Bartholomeo (real name being J. Ph. Wessdin) published from Rome "Systema Brahmanicum" and "Reise nach Ostindien", which was translated into German by J. R. Forster of Berlin in 1798.

These works, mainly, amongst others, brought about a revolution in the field of European thought and cultural outlook. Many well-known poets such as Schiller, Schlegel, Goethe and others were deeply influenced by these works. We may cite here one or two positive instances. The theme of sending a message by an exile through a cloud was adopted by Schiller in his *Maria Stuart*, where the captive Scottish Queen addresses the clouds flying southwards for greeting the land of her youth (act iii, Sc. 1). European scholars have agreed that such a beautifully novel idea could not have occurred to them but for the lovely example of the immortal Meghaduta. Goethe was also very much influenced by the study of the Meghaduta. Schlegel, the romantic poet, has avowedly acknowledged his deep debt to Sanskrit Literature which shewed him the realm of the unknown and unfolded to him immeasurable wealth, undreamt of and unforeseen, from the region of the Unknown and Unknowable as it were.

First half of the 19th Century.—The 19th century brought in its wake quite a large number of works in and on Sanskrit in European countries. Thus Colebrooke (1765-1837) published in rapid succession his monumental works in between the years 1801-1830, viz., "The Namalinganusasana by Amara Simha and other Sanskrit Dictionaries" (1801), "Two Treatises on the Hindu Law of Inheritance" (i.e., the Dayabhaga by Jimutavahana and the Dayabhaga of Yajnavalkya-Smriti with Vijnaneswara's Riju-mitaksara) with English translation (1810 A.D.), Sanskrit Grammar, Kiratarjuniya, and so on.

In 1808 A.D., Charles Wilkins published his Sanskrit Grammar in which Devanagara script was for the first time used in Europe.

In the same year (1808 A.D.), the German Romantic poet Friedrich Schlegel published his work "Über die sprache und Weisheit der Indier", i.e., "On the

THE NATIONAL LIBRARY OF INDIA

language and wisdom of the Indians" which contained for the first time a German translation of select Sanskrit Texts. This work succeeded by Chezy's disciple Franz Bopp's treatise "Über das Conjugation system der Sanskrit sprache in vergleichung, mit zenem der griechischen, latinischen, persischen und germanischen sprache", i.e., "Conjugation system of Sanskrit in comparison with that of Greek, Latin, Persian and German" (1816 A.D.) led to the foundation of a new science, viz., Comparative Philology by the introduction of the comparative and historical method. In an appendix to this Conjugation system, Bopp gave the metrical translation of some original Texts from the Ramayana and Mahabharata together with their original as well as some Vedic Texts. In 1819 A.D., he published from London his critical edition of the Nala-Damayanti episode of the Mahabharata with a Latin translation (Nalus, Carmen Sanskritum e Mahabharata, editit, latino vertit et adnotationibus). He also translated several other Mahabharata episodes into German and published the same along with their texts. His Sanskrit grammar gained a considerable popularity and underwent several editions (1827, 1832 and 1834 A.D.). But unfortunately, none of these works are in the possession of the National Library. The Library, fortunately, has only two of Bopp's works, viz., "Glossarium Sanskritum" Berolini, 1830 A.D. and "Darstellung der grammatischen Übereinstimmungen des Sanskrit und Griechischen" (Berlin, 1854).

In 1810 A.D., the first part of H. P. Forster's "Essay on Principles of Sanskrit Grammar" was published from Calcutta.

Friedrich Schlegel's younger brother August Wilhelm von Schlegel, a favourite disciple of the first French Sanskrit scholar Chezy, published in 1823 the first volume of the periodical "Indische Bibliothek" (1823 A.D.), an edition of Bhagavadgita with a Latin translation (1829 A.D.) and the first part of his edition of the Ramayana (1829 A.D.).

Friedrich Ruckert's translations from Indian classical poetry (Indische Liebeslyrik), or the same work as re-edited by Glassenapp from Munich (1923 A.D.) and Wilhelm Von Humboldt's translation of the Bhagavatgita (1828 A.D.) are not possessed by the National Library. Fortunately, it has a copy of the "Oupnek'hat" a latin version of Darah Suko's Persian translation of Upanishads, by French scholar Anquetil du Perron who was just like an Indian ascetic most inspired by the Upanishads (see E. Windisch's Die Altindischen Religions urkunden und die Christliche Mission, Leipzig, 1897, p. 15 and Geschichte der Sanscrit-philologie, pp. 48ff).

In 1829 Schlegel and Lassen published from Bonn (on the Rhine) their excellent edition of the "Hitopadesa" and in the year 1830, A. L. Chezy published his monumental edition of the "Abhijnana-Sakuntala", as prepared from a manuscript in Bengali script, belonging to the Royal Library, Paris (this work also contains a French translation by the Editor and an Appendix on the Sakuntalopakhyana of the Mahabharata). The same year also witnessed the publication of the edition of the "Manava-dharmastra" or "Lois de Manou" by A. L. Deslongchamps. But it is equally unfortunate that the National Library of India does not possess copies of Othmar Frank's "Chrestomathia Sanscrita" (1820-21) (containing smaller fragments of the Upanishads) as well as the same scholar's "Vyasa, über Philologie, Literatur und sprache der Hindu" (1826-30).

So long the studies were limited only to classical Sanskrit, as distinguished from Vedic, except for such casual essays as "on the Vedas" by Colebrooke (1805). The first fruitful result in the field of Vedic studies in Europe was the edition of the Rigveda by F. Rosen of Germany in 1838, published shortly after his death. The work that

THE SECTION ON SANSKRIT, PALI AND PRAKRIT

stimulated the energy of European scholars to a very high degree was published in 1846—this is “Zur Litteratur und Geschichte des Weda” or “On the Literature and History of the Vedas” by Rudolph Roth (1821-95), the Founder of Modern comparative Vedic Philology, and disciple of the great French Orientalist Eugene Burnouf and the reputed Founder of Vedic studies in Germany.

At long last, the significant observation made by A. W. Von Schlegel in his *Indische Bibliothek* (1,15) as early as 1823 that the English alone would not monopolise over the mental treasures of India even though they might be the keepers of its cinnamon and cloves bore fruit. The light of Indian knowledge once burnt has kept the whole of Europe resplendent ever since. Thus, F. Max Müller, another celebrated disciple of Burnouf, Theodor Aufrecht, Lassen, Otto Böhtlingk, Weber and many others by this time joined hands in the happy onward March of their Adopted Mother Sanskrit.

It is a very happy augury that from this period the twin Sciences of Comparative Mythology and Comparative Philology were founded on the basis of Sanskrit Literature and progressed very greatly in no time on account of the monumental contributions of Max Müller and others.

1851-1875 A.D.—F. Max Müller, who was a disciple of Burnouf and contemporary of Roth edited the Rigveda in 1849-1867. Theodor Aufrecht brought out the handy edition of the complete text of the Rigveda in 1861-63 (2nd ed., Bonn, 1877). Lassen's once most-applauded “*Indische Alterthumskunde*” in four volumes were published in 1843-1862. One of the most notable events in the history of Sanskrit Learning in Europe took place during this period in the publication of the most wonderful classical dictionary of the world, *viz.*, “*Sanskrit Wörterbuch*”, compiled by Otto Böhtlingk and Rudolph Roth and published by the Academy of Arts and Sciences in St. Petersburg (1852-75) in seven big volumes.

SUBSEQUENT HISTORY OF SANSKRIT AND SANSKRIT STUDIES IN EUROPE.

It is now time when we should try to give a countrywise list of the celebrated Orientalists all over Europe because any attempt now to give details about their literary activities would mean nothing less than a complete volume on the subject. In this list we exclude those names that have been mentioned above.

EUROPEAN COUNTRIES.

(1) *Germany*—Richard Pischel, Paul Deussen, L. Alsdorf, Bühler, Hermann Brockhaus, Luders, Richard Garbe of Konigsberg, Wilhelm Geiger of Munich, Geldner of Berlin, Helmuth Glassenapp of Konigsberg, H. Grassmann; Hillebrandt of Breslau; E. Hultz; Hermann Jacobi of Bonn; Julius Jolly of Wirzberg; Kuhn of Munich, Ernst Leumann; Bruno Liebich of Breslau; Hermann Oldenberg of Kiel; F. Weller of Leipzig, Julius von Negelein of Konigsberg; A. M. Esser of Dusseldorf; Peter Von Böhnen, Gustav Oppert; Ernst Windisch; Walter Wust of Munich; H. F. Zimmer of Berlin; H. B. Zimmer of Heidelberg, and others. Of all European countries, Germany took up Sanskrit studies very seriously and has rendered the cause of Sanskrit Learning an exceptional service both in quality and quantity.

(2) *France*—Bopp, Sylvan Levi, Emil Senart, Jean Przyluski, Louis Renou and Paul Masson-Oursel of Paris; Oliver Lacombe.

THE NATIONAL LIBRARY OF INDIA

(3) *England and Scotland*—E. G. Rapson of Cambridge, Ralph Griffith, Sir G. A. Grierson, Monier-Williams, Sir Aurel Stein, A. A. Macdonell of Oxford, Arthur Avalon (Sir John Woodroffe), Dr. F. W. Thomas, Dr. L. D. Barnett, Dr. Johnston of Oxford; A. B. Keith of Edinburgh, E. G. Thomas of Cambridge, T. W. Rhys Davids and Mrs. Rhys Davids, Prof. R. L. Turner, C. A. Rylands, Dr. H. Randle, etc. Specific mention must be made here of such valuable works as the Vedic Index by Macdonell and Keith, the source-book of all Vedic students, the works in the Sacred Books of the East Series, the Anecdota Oxoniensia series, the very valuable Sanskrit-Pali-Prakrit Catalogues of the British Museum and the India Office Library without which Sanskrit scholars would have remained quite in the dark about the real resources of Sanskrit Literature and last but not least—Monier-Williams's Sanskrit Dictionary, that is the constant companion of all the scientifically-minded Sanskrit scholars.

(4) *Ireland*—M. Dillon.

(5) *Poland*—S. Michalski of Warsaw; S. Schayar; S. Stasiak.

(6) *Denmark*—Dines Andersen; Paul Tuken of Copenhagen.

(7) *Holland*—W. Caland of Utrecht, H. E. Buiskool of Leyden; J. P. Vogel.

(8) *Czechoslovakia*—M. Winternitz and Alfred Ludwig of Prague; and Otto Stein.

(9) *Italy*—Tucci of Rome; A. Ballini of Milan; Carlo Formichi of Rome; and F. B. Filippi of Pisa.

(10) *Belgium*—A. M. A. Scharpe of Betekom and Louis de La Vallee-Poussin of Brussels.

(11) *Switzerland*—Manu Leumann of Zurich.

(12) *Norway*—Sten Konow of Oslo.

(13) *Sweden*—Zarl Charpentier of Upsala, Miss Tyradi Kleen of Stockholm; George Morgenstierne of Götenberg; Kesten Rounou and Helmer Smith of Upsala.

(14) *Russia*—The Russians have always evinced a very keen interest in Sanskritic studies. They translated the Bhagavadgita and the Abhijnana-Sakuntala as early as 1788 and 1792 A.D. respectively. Chairs for Sanskrit studies were created in all the Russian Universities within the period 1840-70 A.D. We have already spoken above about the famous St. Petersburg Sanskrit-German Dictionary published from St. Petersburg with Russian funds. Prof. Minaev became the main sponsor of Sanskrit Learning in Russia between the years 1870-1890. In recent years, Russian scholars have translated the whole of the Ramayana and Mahabharata into Russian; they have completed translating even the Avadhi version of the Sanskrit Ramayana by Tulasidas, i.e., the Ramacarita-manasa not long ago (1943-1948 A.D.).

THE UNITED STATES OF AMERICA

America always produces magnificent results in a gigantic scale and it is no wonder that in the field of Sanskrit Learning too, America has produced substantial results. The Harvard Oriental Series under the able editorship of C. R. Lanman, the Journal and other publications of the American Oriental Society, etc., will always command respect from the lovers of Sanskrit Learning all over the world. W. D. Whitney's Sanskrit Grammar has paved the golden path for many towards an accurate learning of Sanskrit Language. Vedic scholars will for ever remain grateful to

THE SECTION ON SANSKRIT, PALI AND PRAKRIT

M. Bloomfield for his monumental Vedic concordance, Hymns of the Atharva-veda and Rig-veda Repetitions. Two recent works published by the American Oriental Society, *viz.*, the Union list of Printed Indic Texts and Translations in American Libraries, by Prof. M. B. Emaneau, Vol. 7 of American Oriental series, New Haven, Connecticut, 1935 and A Census of Indic Manuscripts in the United States and Canada by Horace J. Poleman, Vol. 12 of American Oriental Series, American Oriental Society, New Haven, Connecticut, 1938, exhibit beyond any vestige of doubt the keen interest of American scholars in Sanskrit studies and usher much light upon the fields of Sanskrit knowledge in America. Apart from the works of the brilliant Oriental scholars mentioned above, the recent works of Prof. Walter E. Clark, Prof. Ananda K. Coomaraswamy of Boston and Prof. F. Edgerton deserve approbation.

APPRECIATION OF SANSKRIT IN EUROPE AND AMERICA

Europe.—Though the space at our disposal is very limited, still for doing some justice to the very elevated sense of gratification, consolation, glee and solace that the European and American scholars obtained from a study of the different branches of Sanskrit Literature, including the scientific subjects, we must cite here some of their appreciations in their own words. Sir William Jones says, "It (Sanskrit) is of a wonderful structure more perfect than Greek, more copious than Latin, more exquisitely refined than either. Whenever we direct our attention to the Sanskrit Literature, the notion of infinity presents itself. Surely, the longest life would not suffice for a single perusal of works that rise and swell protuberant like the Himalayas, above the bulkiest compositions of every land beyond the confines of India." Friedrich Schlegel remarked, "Justly it is called Sanskrit, *i.e.*, perfect and finished". Prof. Bopp said, "Sanskrit was at one time the only language of the world", and M. Dubois exclaimed, "Sanskrit is the origin of the modern languages of Europe". And it is also in this context that W. C. Taylor appraised Sanskrit language, "Sanskrit is a language of unrivalled richness and variety, a language, the parent of all those dialects that Europe has finally called classical". Prof. Max Müller who used to call himself a Brahmana on account of his constant association with the Brahmanical Literature, particularly, the Rig-veda, rightly appraised, "Sanskrit is the greatest language in the world, the most wonderful and the perfect. It is difficult to give an idea of the enormous extent and variety of that literature", and speaking about the perfection of Sanskrit Grammar, he said, "The achievements in grammatical analysis are still unsurpassed in the Grammatical literature of any country". Sir W. Hunter also said about Sanskrit Grammar—"Grammar of Panini stands supreme among the Grammars of the world . . . It stands forth as one of the most splendid achievements of human invention and industry". Prof. Weber, the celebrated author of the History of Sanskrit Literature, says about Panini, "Panini is universally admired for his shortest and fullest Grammar in the world". Prof. Wilson who saw the Dawn of British supremacy in India and was a life-long devotee of the Muse of Sanskrit learning exclaimed in admiration, "No nation but the Hindu has yet been able to discover such a perfect system of phonetics", and Prof. Thompson did not fall behind others in his appreciation of Sanskrit language when he said, "The arrangement of consonants in Sanskrit is a unique example of human genius".

America.—Prof. Whitney whose Sanskrit Grammar we have applauded before, said about Sanskrit, "Its exceeding age, its remarkable conservation of primitive materials and forms, its unequalled transparency of structure, give it (Sanskrit) an indisputable right to the first place among the tongues of the Indo-European family".

THE NATIONAL LIBRARY OF INDIA

But this section on appreciative remarks of European and American scholars remains glaringly incomplete without the most heartfelt appreciation of one of the greatest philosophers of the world, Schopenhauer—and that also based upon his study of a second-hand (Latin) translation of the Upanisads, *viz.*, the Oupnekhat mentioned above. Schopenhauer asserts that the Upanishads present the “fruit of the highest human knowledge and wisdom” and have “almost superhuman conceptions whose originators can hardly be regarded as men”. He sincerely believed that the opening up of Sanskrit learning was “the greatest event of our country”, and in this strain he again said about the Upanishads, “It is the most satisfying and elevating reading (with the exception of the original Text) which is possible in the world. It has been the solace of my life and will be the solace of my death”.

It is quite in keeping with this strain of deep appreciation of Sanskrit Learning that European and other foreign scholars acknowledged their indebtedness, really of the whole world, to India. Regarding scientific study, they have also appreciated the gift of India to the eternal benefit of the world. Thus, they say, the credit of inventing numerical figures used all over the world, the decimal system, etc., goes to the Indians. It is also acknowledged that during the eighth and ninth centuries, India became the teachers of Arithmetic and Algebra of the nations of the Near East as well as of the West. Similar is the case with regard to Geometry, Astronomy, Medicine and many other branches of Science, as well as Technical Literature.

ASIAN COUNTRIES

India.—By the end of the eighteenth century A.D., and early part of the nineteenth century, the Serampore Mission, Baburam's Press and the Asiatic Society (formerly called Asiatic Society of Bengal and the R. A. S. B.) established in 1784, the General Committee of Public Instruction and the Calcutta School Book Society did marvellous work in their own way for propagation of Sanskrit Learning.

As the English established their rule in India by this time, much collaboration work in and on Sanskrit began in Calcutta in particular. The work of Sir William Jones, Colebrooke and James Prinsep of the ruling class deserves at this stage a specific mention. As they worked on the field here, they naturally exercised much influence and greatly helped the cause of Sanskrit Learning in India. Unfortunately, the ruling class was divided atwain in their attitude towards Sanskrit Literature and naturally, the pendulum of the clock of progress moved rather slowly. Even then the abovementioned institutions did some laudable work. Thus an edition of the Rajatarangini of Kalhana, supplemented by Jonaraja Srivara and Prajya Bhatta, who brought it down to the conquest of the valley by the Emperor Akbar was commenced under the auspices of the General Committee of Public Institution. The materials for this were transferred to the Asiatic Society with other unfinished Oriental works and the edition was subsequently completed in 1835. But from the history as given above, it is clear that the work must have been undertaken at a much earlier date. The works of Colebrooke and some of the works of other European scholars were published from Calcutta during the early part of British rule in India.

CALCUTTA SCHOOL BOOK SOCIETY

The Kavita-mrita-kupa of Gauramohan Vidyalamkara Bhattacharya was published (in Bengali script) in 1826, by the Calcutta School Book Society from its own Press. This bears a monogram of Calcutta School Book Society on its title page. The work

THE SECTION ON SANSKRIT, PALI AND PRAKRIT

is free from printing mistakes. One interesting feature of this work is that even now the anusvara (ঃ), as at present has not been introduced and ঃ is not used even at the end of verses.

SERAMPORE PRESS

The Gitagovinda of Jayadeva together with its Bengali version by Rasamaya Dasa was published from the Serampore Press (in Bengali script) in 1817. This Press also published the Raghunandana-Smriti and many other Sanskrit works.

ASIATIC SOCIETY OF BENGAL (1784-)

The first valued publication of the Asiatic Society was an edition and translation of the Rig-veda by Roer. This was followed in quick succession by a brilliant series of 265 publications under the name *Bibliotheca Indica*.

OTHER VALUABLE SANSKRIT WORKS

The works of Raja Rammohan Roy, the Father of Modern India (1774-1832) and the critical edition and translations of many well-known Sanskrit works by Pandit Isvara Candra Vidyasagar (1821-1892) deserve here our very grateful mention. The Herculean labour and deep scholarship of these two noble sons of India rescued women from hellish tortures of *Sati-daha* (widow-burning) and saved our Womanhood from many social disabilities. They were the spokesmen of our dumb women in one of the darkest ages of Indian civilization when the Rig-vedic texts, once adulterated without impunity, were allowed to pass on as genuine without any query. They were the real forerunners of Indian independence, constantly fighting against all sorts of social disabilities of women, prejudices, etc. Their noble religious and social ideals were followed in right earnest by hundreds of their countrymen and a real renaissance came into being. They prepared the royal road for the onward march of their brilliant successors in every field of Indian life, religious, philosophical, social, educational and so on—such as Ramkrishna, Vivekananda, Sri Aurobindo, Bal Gangadhar Tilak, Ravindranath, Bankimchandra and others. But of all these, we are most grateful to Pt. Iswar Chandra Vidyasagar for rendering our Bengali language highly Sanskritic so much that there is really a little difference between Sanskrit and chaste Bengali. We cite here, for example, Ravindranath's celebrated song *Bharata-mata* :—

अयि भूवनमनोमोहिनी
प्रभातसूर्यकरोज्ज्वलधरणी
जनकजननीजननी, etc.

Here as in thousands of other songs, poems, and literary compositions of Ravindranatha, Vankim Chandra and others, Bengali language is really all Sanskrit and any Educated Indian can, therefore, understand them all, if only they are written in Devanagri Script. If this noble ideal of the venerable Pt. Iswarchandra of hallowed memory was followed by the litterateurs of other provinces, the political fate of India could have been quite otherwise much earlier. As early as 1840, Pandit Iswarcandra realised that Sanskrit is the only real common tie amongst all Indians, which must be cemented at all costs and under any circumstances. Swami Vivekananda also harped on the same tune and gave a clarion call to all Indians to unite under the common banner of Sanskrit—"Sanskritize India and the whole miracle will be there".

THE NATIONAL LIBRARY OF INDIA

Seven years after the death of the revered Swamiji, in Bengal was started an Association for introducing Devanagri as the common script of India under the name "Eka-lipi-vistara-Parisat". The mouth-piece of this Association ably led by the late lamented Justice Sarada Charan Mitter and Sir Gooroodas Banerjee was "Devanagara" (monthly) published in Devanagara script in three successive years (1907-1909). The motto of the Eka-lipi-vistara-Parisat as printed on the cover of their Journal Devanagara was as follows:—

श्रीमद्भारतवर्षभूतिभरितैर्नानिविधैर्भाषणः ।
पूर्णं भारतभव्यमानवमनोबन्धाय सूत्रं दृढम् ॥
श्रीदेवाक्षरदक्षमेकलिपिविस्तारैकवीरं नवं ।
पत्रं राजति "देवनागर" महो गृह्णन्तु तत्कोविदाः ॥

The charts, maps, pictures, etc., printed in this Journal beautifully demonstrate that Indian unity and solidarity are impossible without the blessing of a common script all over India. Fortunately, after 45 years the laudable attempts of these pioneer workers for the cause of a common script for India under exceptionally untoward circumstances appear to have borne fruit. When this ideal is realized, linguistic difficulties in India will begin to disappear in no time. An educated Indian having a mastery over his own mother tongue—any provincial language of India (except Tamil), Bengali, Hindi, Marathi, Gujrati, Oriya, Assamese, Andhra, Malayalam, Kanarese, Gurumukhi and so on—will easily understand the languages of other provinces only if they are written in a common script, viz., Devanagara, for, all provincial languages, in their chaste form, use at least 80% Sanskrit words. At long last, good sense has dawned upon India, but even 45 years ago—this was more or less an object of reverie even to our Indian leaders, a pious cause to fight for.

The result has been suicidal. Thousands of valuable Sanskrit works have been printed in Grantha, Malayalam, Kanarese, Tamil, Telugu, Burmese, Sinhalese, Gujrati, Oriya, Bengali and other territorial scripts, but they are simply unintelligible even to the rest of Indian people (except of course, the people of those respective territories), not to speak of the foreigners. As there was no copy right Library in India and even to-day there is none,—these works were not again preserved anywhere in India. It is only with the aid of the India Office and British Museum Catalogues that we may to a certain extent know what particular Sanskrit works were ever printed in India in various Indian scripts. Even then one simply wonders at the publication of thousands of Sanskrit works, some prepared from very valuable and single MSS. extant, from all parts of India in multitudinous scripts! Time is now ripe when the best Sanskrit works in these scripts should be re-edited in Devanagara script, to the great joy of all lovers of Sanskrit Language and Literature all over the world.

Fortunately for us, however, many well-known series of Sanskrit works are published in Devanagara script and the total output of them is really enormous. As mentioned above, the Bibliotheca Indica Series consists of more than 260 volumes; similarly, the Adyar Library Sanskrit Series, Bombay Sanskrit Series, Benares Sanskrit Series, Chowkhamba Sanskrit Series, Atmanananda Grantha-ratnamala (Jaina works), Anandasrama Sanskrit granthamala, Ayurvediya-granthamala, Bharatiya Vidyabhavan Text Series, Calcutta Oriental Series, Kashmir Sanskrit Series, Gaekwad Oriental Series, Saraswati Bhawan Sanskrit Texts and studies, Metropolitan Sanskrit series, Poona Oriental Sanskrit Series, Punjab Oriental Series, Trivandrum Sanskrit Series, Mysore

THE SECTION ON SANSKRIT, PALI AND PRAKRIT

University Sanskrit Series, Pracyavani Sanskrit Series, consist of more than thousand treatises. Further, various Universities have their own Sanskrit series, e.g., Ashutosh Sanskrit Series (Calcutta University), Madras University Sanskrit Series and some Universities and colleges again publish Sanskrit Texts and studies in their own magazines. The publications of the Nirnayasagara Press (Bombay), Laksmivenkatesvara Press, Gujrati Printing Press, etc., have also been of great help in the spread of Sanskrit Learning during the last 75 years.

A study of the above series reveal at once some striking features. The researches of the Pracyavani have brought to light the works of, and references to, more than 200 women poets, Smartas, Tantrikas, Pauranikas and so on. The Sanskrit anthologies, too, bring to the forum for fresh discussion, more than 1,000 Sanskrit Poets who flourished in Mediaeval India—an age considered so very dark from the point of view of Sanskrit studies. The Padyaveni, Padyamrita-tarangini, Suktisundara, Sabhyalamkarana, in addition to the few anthologies previously published and the rhetorical and prosodical literature, necessitates an immediate preparation of a thorough Verse-Index on the lines of Bloomfield's Vedic concordance. Further, the Sandesa or Dutakavyas, so popular all over India and composed in large numbers in all ages, particularly—mediaeval, call for rigorous researches embracing various branches of studies, religious, social, philosophical and so on. The contributions of Muslims to Sanskrit Literature also open up a new avenue for cementing a permanent bond of love and appreciation between the two major communities of India. In this respect, the names of Khan Khanan Abdul Rahman, Darah Shukoh, Muhammad Shah will also shine in letters of gold in the History of Sanskrit Literature.

The Muslims also evinced further keen interests in Sanskrit Literature by translating a large number of Sanskrit works into Persian. In this connection the notable enterprises and activities of Emperor Akbar and his descendants and the contributions of Dara Sukoh, particularly his translation of Upanisads, deserve our grateful mention. The Buhar Library possesses some of these translations in their originals as well as copies. The contributions of Parsees to Sanskrit Literature are included in the works edited by Ervad Sheriarji Dadabhai Bharucha in the series "Collected Sanskrit writings of the Parsis" (1906-1920). The keen interest of the Christians too is greatly reflected in their translation of the Holy Bible into Sanskrit and in such works as "Isvarokta-sastradhara" (Baptist Mission Press, Calcutta, 1846).

Such series as Atmananda Sanskrit series will amply show how Jains and Baeddhas took to Sanskrit learning within a couple of centuries after the death of their celebrated Founders, Lord Buddha and Lord Mahavir. It is also a very interesting feature to notice that there is a very large number of works on Jainism and Buddhism, works of intrinsic merit and solid standing, that are accompanied by their Sanskrit "Chayas" or renderings. Again there are many independent Sanskrit Treatises on Buddhism and Jainism, particularly, on Buddhist and Jain Religion and Philosophy in Sanskrit, apart from such independent well-known works as those of Asvaghosa, Basubandhu, Hemacandra and others.

The laudable work being carried on by Bhandarkar Oriental Research Institute, Poona, for the publication of the critical edition of the Mahabharata deserves here our hearty approbation.

One crying need of the day is a systematic History of Sanskrit Buddhism, as well as Sanskrit Jainism. In later ages thousands of Jain and Buddhist works were composed in Sanskrit; in spite of the ravages of time and all the aftermath of white

THE NATIONAL LIBRARY OF INDIA

ant, fire, etc., hundreds of these works which are extant to-day bear testimony to the great love of Jain and Buddhist scholars for Sanskrit. But hardly is there any work which deals in any systematic manner with Sanskrit Buddhism or Jainism. Even the Bauddha Avadana granthas in Sanskrit have not been studied in any thorough manner. The National Library has many valuable resources for the pursuit of this fascinating branch of Sanskrit studies. A careful study of the big collections in different Gucchas in Rajputana at once reveals the very fragmentary nature of Research work that has been carried on upto now in this connection.

In 1899, Macdonell considered History as the only one weak point of Sanskrit Literature. Since that time, his opinion has not ever been vindicated. The Calcutta edition of the Raja-tarangini (1835), its Bombay edition (P. Peterson, Bombay Sanskrit Series 1892-96), English translation by J. C. Dutt in three volumes with an introductory Essay by Ramesh Chandra Dutt (Calcutta, 1879-98), the French translation of A. Troyer in three volumes (Paris, 1840-52), the Gaudavaha of Vakpatiraja (edited by S. P. Pandit, Bombay Sanskrit Series, No. 34, 1887), the Navasahasanka-carita of Padmagupta (edited by V. S. Islampurkar, Bombay Sanskrit Series, No. 53, 1895), the Vikramanka-devacarita of Bilhana (edited by G. Bühler, Bombay Sanskrit Series, No. 14, 1875) and the Kirti-Kaumudi of Somesvaradatta (1179-1262: edited by A. V. Kathvate, Bombay Sanskrit Series, No. 25, 1883) are the only published Sanskrit historical Kavyas he could have seen. Das Sukrita-Samkirtana des Arisimha (Bühler, 1889) and the Jagadu carita—of Sarvananda (Indische Studien, No. 1, 1892) also must have drawn his attention.

Since 1899, our knowledge in Puranic Historical Tradition, and Sanskrit Inscriptions have far advanced. Two further English translations of the Raja-tarangini with valuable notes, viz., that of Stein (Westminster, 1900) and of R. S. Pandit (Allahabad, 1835) with a Foreword by Jawaharlal Nehru, written in 1934 from the Dehra Dun Jail, have since been published. The following historical Kavyas have also been published since: the Kumarapala-carita of Hemacandra (1088-1172), composed about 1163 A.D. (Bombay Sanskrit Series, 1900-1921), the Surathotsava of Somesvaradatta (Kavyamala, No. 73, 1902), the Abdullah-carita of Laksmipati (Pracyavani Gopal Chandra Law Memorial Series, No. 2, 1949), the Surjana-carita (Pracyavani Sanskrit Texts Series, No. 7, 1951), Prithviraja-vijaya-Mahakavya (Calcutta, 1918-1922) (again edited with Jonaraja's vivarana, Ajmere, 1941), the Siva-bharata of Paramananda (Poona, 1930), etc. Vast MSS. material of Historical Kavyas still awaits scientific investigations: viz., the Virabhadra-campu of Padmanabha Misra who styled himself as *Sakalasastraritaravarindapradyotana-Bhattacarya* (composed in 1577-78 A.D.), the Jamavijaya Kavya and so on. When all these valuable records are investigated, along with our advanced knowledge of the Pauranic traditional History and Sanskrit Inscriptional Literature, the Jaina Pattavalis in Sanskrit, the Dig-vijaya Kavyas of well-known Acaryas and other historical data through Sanskrit sources and such books as Guruparampara-carita, we shall probably stand upon substantial grounds to vindicate the opinion of Macdonell.

ISLAMIC COUNTRIES TO THE WEST OF INDIA

Afghanistan, Iran, Iraq, Arabia, etc.—Islamic countries to the West of India, viz., Afghanistan, Iran, Arabia, etc., have not during the last few centuries contributed much to Sanskrit Literature. It is now time to revive the cultural contacts between India and Afghanistan, Iran, etc. The prehistoric relationship between the Zend-Avesta

THE SECTION ON SANSKRIT, PALI AND PRAKRIT

and the Rig-veda, the participation of these countries in the great Kuruksetra war described in the Mahabharata (Gandhari being then Princess of Gandhara, present Kandahara), discovery of a large number of Sanskrit MSS. in the desert of Central Asia, the importation of a large number of Ayurvedic physicians headed by Dhanvantari from India to Persia during the rule of Harun-al Rashid, and the employment of Indian Professors of Sanskrit in Kabul and Teheran Universities amply demonstrate the cultural friendship between India and these countries in all ages. Works like the Katha Kautuka of Srivara (an adaptation of the Lyla-Majnu in Kavyamala) and the Delarama-katha-sara (Kavyamala), etc., amply demonstrate the influence of the literature of the above mentioned countries upon Sanskrit Literature. Works like the Parasi-prakasa (available only in MSS.) should soon see the light of the day.

BUDDHIST COUNTRIES TO THE NORTH AND EAST OF INDIA

Tibet, Sikkim-Bhutan, China, Japan, Thailand, Melanesia, Simhala and Burma.—The main interest of these countries is, no doubt, the study of Bauddha Religion and Philosophy, but they are always very greatly interested in Indian culture as a whole. They have, therefore, always evinced keen interest in the study of Sanskrit as well, particularly because hundreds of Buddhistic works are written in Sanskrit. Verses, even in Bengali script, are found engraved on innumerable tombs and temples in these countries. "Sanskrit works collected from Bali" and edited by Sylvain Lévi in the Gaekwad Oriental Series is an invaluable treasure, demonstrating deeprooted cultural contacts between India and Bali. In Thailand, the telephone is called "Dura-Sabda" and the names of rulers, nobles, etc., even to-day are all Sanskritic. The Satabhuja Durga and Canasti Devi (*i.e.*, Candi Devi) are being worshipped in all mirth and gaiety in China and Japan respectively for thousands of years.

So, it is no wonder that even to-day there are twelve Sanskrit Universities in Japan conferring degrees upon successful candidates. The Vimalakiriti-nirdesa-sutra and the (Mahayana) Sraddha utpadasutra of Asvaghosa are still the most dominating works there. Junjiro Takakusu, Yogi-hara, Sencho Murakani, Davijo Tokiwa, Daito Shimaji, Shosan Miyamoto and Shinaho Hanayama have greatly advanced Sanskrit Buddhistic studies in Japan through their works on the Vedas, six systems of Indian Philosophy, early as well as Mahayana Buddhism. The critical editions of many ancient manuscripts of Sanskrit Buddhist Sutras found in ancient Japanese Temples and critically edited by Bunyiu Nanjio and Junjiro Takakusu, from Oxford and elsewhere, some in collaboration with Max Müller and other European scholars, deserve here our very grateful mention, particularly because some of these MSS. are written in archaic Brahmi script and regarded as most ancient, except those found in Central Asia. Nanjio has to his credit also an invaluable Catalogue of the Chinese version of Buddhist Sutras. The Japanese scholars have taken great pains for transcribing and translating Sanskrit Texts in Chinese into Sanskrit. Takakusu's French translation of the Chinese version of a commentary of the Samkhya-Karika of Isvarakrsna, resembling the Mathara-Vrtti but certainly much older and considered to be the oldest of all commentaries on the Samkhyakarika is an invaluable asset to the lovers of Indian Philosophy. Hakuju Uji's name will always shine in letters of gold in the field of Sanskrit Learning through Chinese sources. The importance of his translation of the Dasapadartha-Sastra of Maticandra, available only in Chinese version, into English can hardly be overrated. His "Studies in Indian Philosophy" in 12 volumes is the most systematic and chronologically accurate work on the subject.

THE NATIONAL LIBRARY OF INDIA

The contribution of Japan in and on Sanskrit Learning during the last fifty years has also been very proportionate to the glorious history recorded above.

Our Indian Risi Kasyapa, the Pathikrit of the countries to the West of India, remains in the precincts of the Caspian Sea to-day more in our pious thoughts and scientific analysis than in actuality but the Lord Buddha dominates over the countries to the north and east of India in his unfailing eternal majestic glory—as the ruler over the hearts of everybody high and low.

MSS. CATALOGUES AND ORIENTAL JOURNALS

Manuscript Catalogues and Oriental Journals are the most important tools for the furtherance of original Researches and propagation of Sanskrit. A close scrutiny of the assets of the National Library reveals that this Library is in possession of all the important Catalogues and Journals, published both in India and abroad.

Manuscript Catalogues.—The National Library possesses very old catalogues such as J. Frazer's Catalogue of MSS. (1742). Vol. 1 of Winternitz's Catalogue of Sanskrit MSS. in Bodleian Library would also be a valuable addition only if it can be procured by the Library. The first volume of the Catalogus Catalogorum, which is reported to be recently lost, should be immediately procured at any cost. It is indeed a pleasant sight to see such a large number of old Sanskrit MSS. Catalogues on the shelves, viz., Winternitz and Keith's Catalogue of Sanskrit MSS. in Bodleian Library, Oxford, Vol. 2 (1805), Weber's "Handschriften der Königlichen Bibliothek, Berlin, Band I and Band II (1853 and 1889); Aufrecht's Catalogue of Sanskrit MSS. in the Bodleian Library, Oxford (1864); R. Lawrence's List of Sanskrit MSS. in the Népalese Libraries, 1868; Burnell's Catalogue of Sanskrit MSS. in the Bombay Presidency, 1869 and 1874; Kielhorn's Catalogue of Sanskrit MSS. in the South Division of Bombay Presidency, 1869; R. L. Mitra's Notices of Sanskrit MSS. in 11 volumes (1872-1893); Bendall's Catalogue of Buddhist Sanskrit MSS. in the University Library, Cambridge, 1883; Kielhorn's Catalogue of Colebrook's collection of Paninian Sanskrit MSS. Goettingen, 1891; Kathavate and Bhandarkar's Report of Sanskrit MSS.; Hoernle's Three Further Collections of Sanskrit MSS. in Central Asia, 1897, etc.

Such series of Catalogues as those of Madras Government Oriental Library, Tanjore Serfoji Maharaja's Library, Gaekad Oriental Library, Trivandrum University and Maharaja's Libraries, Asiatic Society's Library, Calcutta Sanskrit College, Vangiya Sahitya Parisat Library, Bhandarkar Oriental Research Institute Library, Dvarbhanga Maharaj Library, Patna, Bihar and Orissa Research Association's Library, Adyar Library, Bombay Branch of the Royal Asiatic Society's Library, New Catalogus Catalogorum have made the Catalogue collections of the National Library up-to-date.

Oriental Journals.—Corpus Inscriptionum Indicarum, Epigraphia Indica, the Indian Antiquary, New Indian Antiquary, Zeitschrift der Morgenländischen Gesellschaft, American Oriental Society's Journal, Journal of the Royal Asiatic Society of Great Britain and Ireland, Journals of Bombay Branch of the Asiatic Society and Asiatic Society, Calcutta, etc., etc., adorn the shelves of the National Library. Such sets as the Abhandlungen für die Kunde des Morgenländes, Leipzig (containing a number of Sanskrit Texts and their translations), Abhandlungen der philologisch-historischen Klasse der königl. Sachsischen Gesellschaft der Wissenschaften, Leipzig, Atti del Mewarie della Reale Accademia di Padova, Bulletin of the School of Oriental and African Studies, London, should be procured as early as possible.

THE SECTION ON SANSKRIT, PALI AND PRAKRIT

The valuable printed Texts in Journals, except for separate off-prints, have never been catalogued upto now. The result is, hundreds of valuable printed Sanskrit, Pali and Prakrit Texts escape the attention of even the most vigilant eyes in hours of need. For a future undertaking of this very important work, as well as for all other practical purposes, these Journals have to be procured by the great Library, the National Library, of India. All the foreign Universities even in small countries like Belgium, Holland, and Switzerland have Oriental Journals which publish Sanskrit, Pali and Prakrit Texts and studies. The three universities of Holland have to their credit many Sanskrit and Pali Texts and studies published through their Journals. All these have to be procured and preserved for fostering our brotherhood with the rest of the world through our rich cultural heritage.

In addition to the foreign Oriental Journals, the following Research Journals of India are also doing excellent service to the cause of the spread of Indian cultural heritage: Journal of the Venkateswar Research Institute, Tirupati; Journal of Oriental Research, Madras, Pracyavani (Journal of the Institute of Oriental Learning); Journal of the Mythic Society, Mysore; Poona Orientalist, Journal of the Bharatiya Vidya Bhavan, Bombay; Journal of the Gaekwad's Oriental Institute, Baroda; Sanskrita Saketa, Samskrita-ratnakara, Veda-vani, Samskritam of Ayodhya; Brahma-vidya of Adyar Library, Madras, etc.

HARINATH DE AND SANSKRIT LEARNING

The noble son of India—the polyglot of undying fame, one of the *ex*-Librarians of the National Library died at the early age of only 34 (1877-1911). Even then he contributed his mite to Sanskrit Learning. His edition of the Nirvana-vyakhyanasastram bringing out the significance of the twenty types of Nirvana as advocated by different Tirthankaras and their schools makes a fascinating study. The present Librarian deserves thanks for collecting all the available information about this outstanding genius and preserving them all so nicely.

PALI LANGUAGE AND LITERATURE

The Pali Language and Literature are primarily the concern of the Buddhists who constitute one-third population of the whole world. The study of Buddhism is now-a-days very popular in all countries and the Journals published from different parts of the world exclusively on or with special reference to Buddhism bear ample testimony to this. These are: (1) Zeitschrift für Buddhismus, Munchen, Germany; (2) Bulletin de L'Ecole Française d'Extreme Orient, Hanoi (French Indo-China); (3) The Eastern Buddhist, Kyoto, Japan; (4) Journal of the North China Branch of Royal Asiatic Society, Shanghai, China; (5) Journal of the Burma Research Society, Rangoon; (6) Buddha Prabha, Bombay; (7) Jagajjyoti (in Bengali), Calcutta; (8) Journal of the Mahabodhi Society, Calcutta and (9) Sino-Indian Studies, Calcutta.

The oldest printed Books in and on Pali of the National Library are all foreign publications, viz., Fausböll's (i) Dharmmapada (Hauniae, 1855), (ii) Five Jatakas, Copenhagen, 1861 and (iii) Dasaratha-Jataka, Copenhagen, 1871; (iv) Kaccayana et la Littérature Grammatical du Pali (Paris), 1871; (v) Datha-vamsa, London, 1871; (vi) Grimblot's Sept Suttas Palis, 1876; and (vii) V. Trenckner's Milinda-pañha, London, 1880.

THE NATIONAL LIBRARY OF INDIA

It is really the publications of the Pali Texts Society that brought about a revolution in the studies of Pali throughout the world and the credit for this goes mainly to T. W. Rhys Davids and his former disciple Mrs. Rhys Davids—a couple whose like is very rare in the field of Oriental Studies. The Pali-English Dictionary in 8 parts published in this series (London, 1949) is an acme of perfection in the work of Dictionary compilation. The sacred Books in Pali published in the sacred Books of the East Series have also immensely helped the popularity of the study of Pali throughout the world.

The contributions of E. Burnouf, J. Gray, D. Andersen, Woodward, Dr. B. M. Barua, Dr. B. C. Law, Dr. N. Dutt, Malalasekera of Ceylon, Leumann of Strassburg, J. B. Horner, L. Feer, Stede, Nyanatiloka, etc., have profusely enriched this branch of fascinating Indian studies.

It is indeed a great pleasure, and an object of great wonder, too, to see sets of Vinaya-pitaka, Sutta-pitaka and Abhidhammapitaka published from Bangkok (1921-31) in glorious print and excellent get-up in Siamese character.

The earliest Pali MSS. catalogue compiled by Burnouf and Lassen (Paris, 1826) and the latest Pali MSS. Catalogue compiled by E. W. Adikaran (Madras, 1947) together with several other valuable MSS. Catalogues on the subject are all in possession of the National Library.

PRAKRIT

In this section, too, the foreign publications play a very important role, e.g., Cowell's edition of the Prakrita-prakasa by Vararuci, London, 1868; Jacobi's edition of Ayarangasutta, London, 1882, Sten Konow's edition of the Karpuramañjari by Rajasekhara, Cambridge—Massachusetts, 1901; the Upsala edition of the Uttara-dhyayana Sutra, in two parts, 1922; Schubring's Das Kalpasutra des Bhadrabahu, Leipzig, 1905; London edition of Vicitra-Karnikavadana, 1931, etc.

Beautiful Indian editions of the Jaina Sutras, the fountain-head of Jaina Religion, also adorn the shelves of the National Library, e.g., Acarangasutra, Calcutta, 1878; Anuyogadvarasutra (Ajmere 1916); Avasyaka-sutra, Faridkot, 1915; Niryalika-Sutra, Ahmedabad, 1922; Bhadrabahu's Kalpasutra, Bombay, 1923; Sayyambhava's Dasavaikalika-sutra, Bombay, 1918; Anuttaraupapatika, Kotah, 1935; Avasyaka-sutra in 3 parts, Ahmedabad, 1928-32.

The anthologies in Prakrit, viz., the Gathasaptasati of Hala Satavahana containing the contributions of some of the early Indian Poetesses, such as Reva, Roha, Asuladdhi, etc., the Vajjalagga, the Dohakosa, the Prakrita-sukta-ratnamala compiled by Puran Chand Nahar have enriched our Indian anthological literature to a great extent. Asoka Inscriptions have inspired many Oriental Scholars to the study of Prakrita and in this connection the Asoka-Inschriften of G. Bühler, Wien, 1883-94, the Piyadasi Inscriptions by Ramavatara Sarma, Patna, 1914 and Gaurisamkar Hirachand Ojha's Asoka Ki Dharma Lipiyam (Banaras, 1924) deserve mention.

The Sacred Jain works translated in the Sacred Books of the East Series, the Sacred Books of the Jainas published from Arrah, and the vast Journal resources for Jaina Studies depending not a little upon the munificence of rich Jaina merchants and mostly drawing their sustenance from the common reservoir of Prakrit Literature,

THE SECTION ON SANSKRIT, PALI AND PRAKRIT

e.g., The Jaina Antiquary (Arrah), Jaina Gazette (Madras), Jaina Hitaisi (Bombay) and Jaina Satyaprakas (Gujrat) have helped the popularity of the study of Prakrita throughout the world. Such works as A. C. Woolner's Prakrita praveshika (Lahore, 1933), Banarasi Das Jaina's Ardhamagadhi Literature (Lahore, 1923), Ratnachand's Ardhamagadhi Dhaturupavali (Bikaner, 1928), A. M. Ghatage's Introduction to Ardhamagadhi (Kolhapur, 1938) and several Prakrita Grammars, e.g., Prakrita Grammar, Calcutta, 1943 in English; Vararuci's Prakrita-prakasa (translated into Bengali and published by Vasantakumar Chatterjee) have greatly helped the cause of Prakrita amongst the beginners of the subject.

ORIENTAL JOURNALS

Speaking about the immense popularity of Sanskrit, Pali and Prakrita throughout the world, we cannot but stress the very great importance of the Oriental Journals in this connection—the Journals that are almost always run by the Publishers, Societies, Universities, etc., at a great financial loss, only on account of the inherent love of Culture and rich heritage of Oriental countries in general and of India in particular. We take this opportunity of thanking all these benevolent publishers and editors for their inherent love of Indian Learning. We name below only those Journals which have not been specially mentioned elsewhere in this article.

Foreign.—(1) Acta Orientalia, Leiden, Holland ; (2) Archive Orientalino, Prague ; (3) Asiatic Review, London ; (4) Bulletin de la Société de Linguistique de Paris ; (5) Art and Letters, London ; (6) Etudes Traditionnelles, Paris ; (7) Journal Asiatique, Paris ; (8) Journal of Oriental Institute, Universitaet, Wien, Austria ; (9) Le Monde Oriental, Upsala University, Sweden ; (10) Memoirs de la Société de Linguistique de Paris, Paris ; (11) The Orientalia, Rome ; (12) Revista degli Studi Orientali, Rome ; (13) Zeitschrift für Indologie und Iranistik (D. M. G.), Leipzig, Germany ; (14) ZDMG, Mainz, Germany ; (15) Wiener Beiträge zur Kulturgeschichte und Linguistik, Vienna (Austria) ; and (16) Wiener Zeitschrift für die Kunde des Morgenlandes.

Indian.—(1) Journal of Andhra History and Culture (Guntur, S. India) ; (2) Bulletin of the Deccan College Research Institute, Poona ; (3) Journal of the Greater India Society, Calcutta ; (4) Journal of the Gujrat Research Society, Bombay ; (5) Journal of Indian History (Travancore University) ; (6) Indiana (Indiana Home, Gandhi-Gram, Banaras City) ; (7) Journal of the Ganganath Jha Research Institute, Allahabad (U. P.) ; (8) The Kalpana (Coimbatore) ; (9) Journal of K. R. Kama Oriental Institute (Bombay) ; (10) Karnatak Historical Quarterly, Dharwar ; (11) Journal of the Kuppuswami Shastri Oriental Research Institute, Madras ; (12) Maharastra Sahitya Patrika ; (13) Journal of Music Academy, Madras ; (14) Annals of Oriental Research, Madras ; (15) Philosophical Quarterly, Amalner, East Khandesh ; (16) Prabuddha Karnatak, Mysore ; (17) Journal of Ramavarma Research Institute, Trichur ; (18) Government Sanskrit College Magazine, Mysore ; (19) Journal of Telugu Academy, Cocanada ; (20) Vedantakesari, Madras.

It is highly gratifying to learn from the Librarian, National Library, Calcutta, that an endeavour is being made to fill up the glaring gaps in the Library with regard to outstanding Journals devoted to Oriental learning in general and Sanskritic learning in particular.

THE NATIONAL LIBRARY OF INDIA

Maulavi Sadr-ud-Din Ahmad al-Musavi died in 1905, less than a year after the presentation of the Library to the Government of India.

The compilation of a Catalogue raisonne of the MSS. was begun by Maulavi Abul-Khayr Muhammad Yusuf, who held the post of clerk-in-charge of the Buhar Library from July 1905 to October, 1906. He dealt only with the Arabic MSS. His successor, Maulavi Qasim Hasir Rizavi, who held the post from 1906-1909, prepared notices of nearly all the Persian MSS. The work was perforce suspended during the incumbency of the next clerk-in-charge, for although a good Arabic scholar, he was without the aptitude requisite for cataloguing. In December, 1914, the Secretary of State for India accorded his sanction to a proposal that Maulavi Hidayat Husain, Professor of Arabic and Persian at the Presidency College, Calcutta, should be entrusted with the revision and compilation of Maulavi Abul-Khayr's Catalogue of the Arabic MSS., and that Khan Sahib Abdul-Muqtadir, the Cataloguer of the Persian MSS. in the Oriental Public Library at Bankipur, should do the same for Maulavi Hasir's Catalogue of the Persian MSS.

The Catalogue of the Persian MSS. is less full than some of those that have been published of similar but larger collections of MSS. It was thought unnecessary to repeat the biographical accounts of well-known authors that are to be found in other Catalogues. Following the example of Dr. E. Blochet in his "*Catalogue des Manuscrits Persans de la Bibliothèque Nationale*", Khan Sahib Abdul Muqtadir has not given references to notices of other MS. copies in other catalogues. Full biographical accounts have, however, been given whenever possible, of authors not well-known, and each MS. of special interest has been made the subject of a relatively long notice. A point has been made of so arranging the notices of the MSS. as to show the chronological sequence of the works in the Library on history, Biography, Geography, Cosmography and Topography, Theology and Law, Art and Sciences, Philology, Poetry, Fables, Tales and Anecdotes. Efforts have also been made to ascertain the places of birth and the dates of death of the authors. The determination of the precise date of composition, or the approximate date, has been done thoroughly; and the external appearance of the MSS., the nature of the handwriting, the existence of lacunae and the misplacing of folios by the binder have always been noted.

Several of the MSS. described in the catalogue are of great interest; but the gem of the collection is a unique history of Harat, written in the beginning of the eighth century of the Hijrah by an author who was himself an eye-witness of most of the events narrated by him, and which has been published by this Library, in 1943-1944. Worthy of attention is a very rare copy of a cosmographical work composed in the beginning of the later half of the sixth century A.H. a rare, though incorrect, copy of Shams-i-Qais's *al-Mujam*, a work on rhyme and prosody of which only three other copies are known to exist, and which has already been published by the Gibb Memorial Trust in 1909. Also noteworthy are the rare copies of Nizami's *Divan*; the *Mathnavi* of Jamal Kanbuhi; the *Khamsah* of Sarfi Kashmiri, written after the fashion of the *Khamsah-i-Nizami*, and a very interesting and extremely rare copy of Sharaf-ud-Din Ali Yazdi's anthology. Among other interesting MSS. are a beautifully written copy of Firdausi's *Shah Namah*, containing fine illustrations of the Persian school; an illuminated copy of Nizami's *Khamsah*; a beautifully illustrated copy of the *Khavar Namah*, representing the finest specimen of Indian miniature painting and calligraphy; and a good and correct copy of Daulat Shah's *Tadhkirat-us-Shuara*, dated A.H. 980, which has also been published in the *Persian Historical Texts* in 1901, and lithographed in Bombay also; lastly, a beautifully written copy of Ghazzalis

A SHORT ACCOUNT OF THE BUHAR LIBRARY

Kimiya-i-Saadat, dated A.H. 903, transcribed from, and collated with the author's copy. This work has also been printed in Calcutta and lithographed at Bombay and Lucknow.

It has already been stated that the "Catalogue Raisonne" of the Persian MSS. of the Buhar Library, was published in 1921, and that the cataloguing of the Arabic MSS. had been begun in 1905 to 1906 by Abul-Khayr Muhammad Yusuf. Shamsul-Ulama M. Hidayat Husain was allegedly to revise and complete what the other had begun. But actually he had to write out a new Catalogue almost to the point of deserving recognition as sole author.

The following MSS. are deserving of special attention on account of their excellence in calligraphy and illumination:—

1. Man-la-Yahdur-ul-Faqih.
2. Dalail-ul-Khairat.
3. Munajat Amir-ul-Muminin.
4. as-Sahifat-ul-Kamilah.
5. al-Iqbal bi-Salih-il-Amal.
6. al-Asfar-ul-Arbaah.
7. Kalimat-i-Maknunah.
8. Divan-i-Ali.

From the point of view of uniqueness or rarity the following MSS. among others deserve special attention:—

1. Sharh Mishkat-ul-Masabih.
2. Qurb-ul-Isnad.
3. Kifayat-ul-Aثار.
4. Riyad-us-Salikin.
5. at-Taliqat alal-Hashiyat-il-Khidriyyah.
6. Nahj-ul-Mustarshidin.
7. Anvar-ul-Malakut.
8. at-Taqdisat.
9. Miftah-us-Sarair.
10. Sharh Zubdat-ul-Usul.
11. Kanz-ul-Favaid.
12. Madarik-ul-Ahkam.
13. al-Iktifa fi Fadl-il-Arbaat-il-Khulafa.
14. Isaf Ikhvan-us-Safa.
15. al-Umdah.
16. Kitab-ul-Yaqin.
17. al-Kashkul fi-ma Jara alar-Rasul.
18. Miftah-un-Naja fi Manaqib-i-Al-il-Aba'.
19. Tarajim-ul-Huffaz.
20. Manaqib Ahl-Bait.

THE NATIONAL LIBRARY OF INDIA

21. Tabaqat-ul-Hanbaliyyah.
22. Zahr-ur-Riyad.
23. al-Hashiyah ala Hashiyat-il-Khatai.
24. Rasail Ibn-ul-Amid.
25. I'lam Nahj-ul-Balaghah.

The Arabic collection cannot boast of possessing any MSS. of any early age, but the following works may be of some interest for the students of Arabic Palaeography:—

(a) Sharh Mishkat-ul-Masabih	A.H. 802 (?)
(b) Hashiyah ala Sharh Mukhtasar-ul-Muntaha	„ 845
(c) az-Zich-ul-Mulakhkhas	„ C. 700
(d) Kitab-ut-Tahbir	„ 808
(e) Sharh Tajrid-ul-Aqaid	„ 899

The Shams-ul-Ulama has compiled his catalogue on fuller lines than that of Persian MSS. Biographies have been given, as also references to earlier biographies, notices of MSS. in other collections are also recorded.

The power of lending the MSS. to scholars, conferred on the Government of India, is narrowly restricted. The relevant clause of the agreement is:—

6. "No illuminated MSS. in the Buhar Library shall be taken out of the premises of the Imperial (now, National) Library, except such as the Committee or Trustees of the Victoria Memorial Hall may desire to have removed to, and kept, in such a hall, with the approval of the Council of the Imperial (now, National) Library; and no Ms. of the said Buhar Library shall be taken out of Calcutta."

The following publications pertaining to the Buhar Library are for sale, excluding postage, etc.:—

	Price. Rs.
1. Catalogue Raisonne of the Buhar Library, Vol. 1 : Catalogue of the Persian MSS.	20
2. Catalogue Raisonne of the Buhar Library, Vol. 2 : Catalogue of the Arabic MSS. .	25
3. Tarikh-i-Harat of Sayf ibn Muhammad ibn Yaqub, al-Haravi	20

Besides the Buhar collection and the (Imperial, now) National Library collections of MSS. and printed books of Arabic, Persian and Urdu, as referred to above, this Library possesses other collections of Arabic, Persian and Urdu Books, presented by Sir Abd-ur-Rahim, K.C.I.E. Kt., Calcutta, in 1946. The statistics of all the collections are as follows:—

	Vols.
1. National Library collection of Arabic, Persian and Urdu printed books	6,439
2. Buhar collection of Arabic, Persian and Urdu printed books	1,487
3. Sir Abd-ur-Rahim collection of Arabic, Persian and Urdu books	333
Total of Printed books	<u>8,259</u>
4. Persian MSS.	485
5. Arabic MSS.	467
Total of MSS.	<u>952</u>
GRAND TOTAL	<u>9,211</u>

List of Librarians

MR. JOHN MACFARLANE	1902 to 13th May, 1906.
MR. HARINATH DE	22nd February, 1907 to 20th January, 1911.
MR. J. A. CHAPMAN	25th January, 1911 to 30th November, 1930.
MR. K. M. ASADULLAH	1st December, 1930 to 19th July, 1947.
MR. B. S. KESAVAN	31st March, 1948—

* * * *

The Senior Staff of the National Library of India

Librarian	Sri B. S. Kesavan.
Deputy Librarian	Sri Y. M. Mulay.
Reference Officer	Vacant.
Superintendent, Reading Rooms	{ Sri J. M. Kanitkar. (<i>On deputation</i> .) In-charge: Sri Amiya Kanta Roy.
Superintendent, Administration	Sri Abani Ranjan Sen Gupta.
Chief, Bibliography Section	{ Sri J. M. Kanitkar. (<i>On deputation</i> .) In-charge: Mrs. Pramila Datar.
Chief, Stack Section	Sri Arabinda Bhushan Sen Gupta.
Chief, Bookbinding Section	Sri Baidyanath Banerjee Chaudhuri.
Chief, Cataloguing Section	Sri Benoyendra Sen Gupta.
Chief, Accession Section	Sri Chittaranjan Banerjee.
Chief, Asian Section	Sri Dwijendra Lal Banerjee.
Chief, Asutosh Collection	Sri Kumudindu Bhushan Roy Chaudhuri.
In-charge, Lending Section	Sri Pran Gopal Das.
In-charge, Buhar Section	Maulavi A. R. Siddiqi.

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Publications of the Library

For sale

1. (a) Author Catalogue of printed books in European Languages, 4 vols., A—L,
1941-43—vol. 5: M, 1953.
(b) Subject Index, 4 vols., 1908-39.
2. Author Catalogue of printed books in Bengali Language, 2 vols., A—L,
1941-43.
3. Catalogue of Sanskrit, Pali and Prakrit books, vol. I, A—G, 1951.
4. (a) Catalogue Raisonne of the Buhar Library, vol. I—Persian manuscripts,
1921—vol. II—Arabic manuscripts.
(b) Tarika-nama-i-Harat, 1943-44.

Not for sale

1. Annual Report.
2. Bibliography of Indian Anthropology.
3. Catalogue of maps & plans, 1910.
4. Monthly List of Additions.

In Memoriam

1. Harinath De (*Librarian, 1907-1911*)

A story taken from out of the Curzon apocrypha is worth the telling in connection with Shri Harinath De of illustrious memory. I believe, when Curzon went home after his Viceroyalty, folks asked him as to what sort of people he met in India. As was to be expected, so very exacting was he of men's merits, he said that he had hardly met two and a half men out there! Asked to clarify further he named the Late Sir Asutosh Mookerjee and Sri Harinath De as full men with top-notch minds, and the mere half a man was Sri Surendranath Banerjee from whose politics he differed! Whatever the truth of the story might be, it is pertinent enough as regards what the monumental Biographer would call "the qualities of head and heart" of Harinath De. Nature endowed him with supreme qualities of the mind, and what she gave with her right hand she seemed to take away with the left, by also endowing him with a tragic temperament which blurred the fair writing of God. If ever there was a genius on the make it was Harinath De. Those who knew him were astounded by his linguistic legerdemain. All the languages of the world seemed to be familiar to him and his personal documents bear testimony to the range and grasp of his classic mind. He could not write on anything without lifting the subject into the context of high scholarship. He annotated Palgrave's Golden Treasury to such effect, that the reader was as absorbed in the erudite note as in the poems. Parallels from all literature leaped to his mind and they spilled over from his pen with the easy grace possible only to the full and deep mind.

Cambridge, the Sorbonne, Marbourg—all these Universities showered distinctions on him. He walked into the Indian Educational Service as to the manner born, and his sonorous voice and brimming mind kept the students spell-bound. No one could more naturally and fittingly adorn the chair of Imperial Library than he. But he was not spared long enough for this Institution. Equally at home with Homer and Valmiki, Petrarch and Kalidasa, Plautus and Shakespeare—here was a Scholar of scholars whom we had to mourn betimes.

2. Khan Bahadur K. M. Asadullah (*Librarian, 1930-1947*)

On this occasion when we are celebrating the Golden Jubilee of the National Library our thoughts go back to one who would have been delighted to be here with us to-day if only Providence had spared him. Khan Bahadur K. M. Asadullah piloted this Library through very difficult days of economic stringency and war. For eighteen years he nursed the Institution and laid the foundation for its future development. It was not given to me to have the privilege of his acquaintance for more than a few months and even that was towards the fag-end of his life. Even in that short time I learnt to respect his rather forthright manner in dealing with problems. Those who knew him better have mourned him deeply. Dr. P. M. Joshi, the Director of Archives, Bombay, praises his "unflagging energy" as the Secretary of the Indian Library Association. Mr. Waknis, the Curator of Libraries, Bombay, says of his work for the Indian Library Association that "his demise marks the end of an epoch of single-minded and single-handed nurture of a democratic institution". Dr. Kale speaks of him as "having steered the Library movement wisely through difficult times and of having brought status and recognition to the Indian Library Association as an all-India body". My colleague Mr. Mulay refers to him as a "great disciplinarian" both in his personal life as well as in his official duties, whom he always looked upon as a "very able Librarian of a fine character". Many men have borne testimony to the Khan Bahadur's sense of duty, enthusiasm for the profession, and warm personality. We remember him with gratitude and pride on this occasion, a turning point in the Library's history—a history which has been enriched by the noble efforts of a succession of distinguished Librarians in the past, among whom the Khan Bahadur certainly holds an honoured place. May his soul rest in peace!

B. S. KESAVAN.

OUR THANKS

On this occasion our grateful thanks go out to the Governments of other lands, our own State Governments, Indian and foreign Universities. Learned Bodies, Libraries, Editors of Journals and numerous private individuals abroad and at home who have generously given to build up the resources of the Library. Especial mention has to be made of the splendid set of reference books, which has been gifted to us by the State Department of the U. S. A. ; of the valuable publications presented by the Academy of Sciences in the U. S. S. R. ; and of Janab Saiyid Enayet Hosain's gift of his late scholarly father's collection of Arabic and Persian publications. Of the historic acquisitions to the Library by way of gift from the families of the Zamindar of Buhar, Sir Asutosh Mookerjee, Sri Ramdas Sen, Sri Harinath De, and Sri Tripurasankar Banerji it is hard, adequately to express our gratitude.

An extract from the "Englishman" fifty years ago

"THE ENGLISHMAN, Saturday, January 31, 1903

OPENING OF THE IMPERIAL LIBRARY

Yesterday afternoon at half past four, His Excellency the Viceroy opened the New Calcutta Public Library. The ceremony took place in the General Reading Room, which was crowded. On a dais arranged for the occasion were Lieutenant-Governor and a representative gathering of gentlemen. The room looked very handsome and the well filled book shelves, electric light and general air of learning and comfort promised well for the students and the general reader who is to profit by the conveniences afforded by the Library. The rules and conduct of the Library have been modelled on those of the British Museum and as there are nearly a lakh of books, chiefly of history and reference, it should prove invaluable. The arrangement of the rooms is excellent. The ground floor is to be used mainly as a storeroom; on the first floor is a hall, where there are glass cases containing valuable documents and papers. Beautiful illuminated letters from the Kings of India, a copy of the "Times" announcing the victory of Waterloo and plans of old Calcutta are among the curiosities. Beyond the Hall are private reading rooms for students, and facing the Strand is the big Reading Room. The building has been thoroughly renovated and looks very handsome. Mr. Macpherson from the British Museum, is to have charge of it.

At half past four, His Excellency, accompanied by Lady Curzon, arrived, and Mr. Risley read the Regulations of the Library. His Excellency's speech that gave a history of the negotiations for the opening of the Library and its objects was loudly applauded. On this particular afternoon the steam boats on the river were "frequent and free with their whistles that were of every tone from the shrill to the deep muffled bases. Lord Curzon commented on the noisy interruptions which, he feelingly remarked, did not promise well for studious quiet. The Lieutenant-Governor, in thanking the Viceroy for the splendid work he had done for the city also mournfully alluded to the loud braying of the denizens of the Hugli. He referred to the miserable squalid state of the Library before the Viceroy took it in hand and was warm in his appreciation of the work that had been done. His Excellency before the proceedings closed said the matter was now in the hands of the citizens, and begged them not to allow the project to fail by starving it with indifference.

The Viceregal party then went over the building and the interesting function closed. The Library will be open during the afternoon on all holidays, and from to-day, the public will be able to avail themselves of its privileges".



PYARI CHAND MITRA
1848—1866



HARINATH DE.
1907—1911



J. A. CHAPMAN
1911—1930



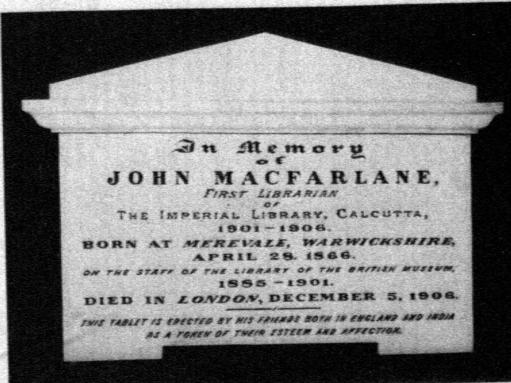
Bibliography Division

National Library,

Govt. of India

Calcutta

S. KUMAR
1913—1939



Builders of the Past.



K. B. K. M. ASADULLAH
1930—1947

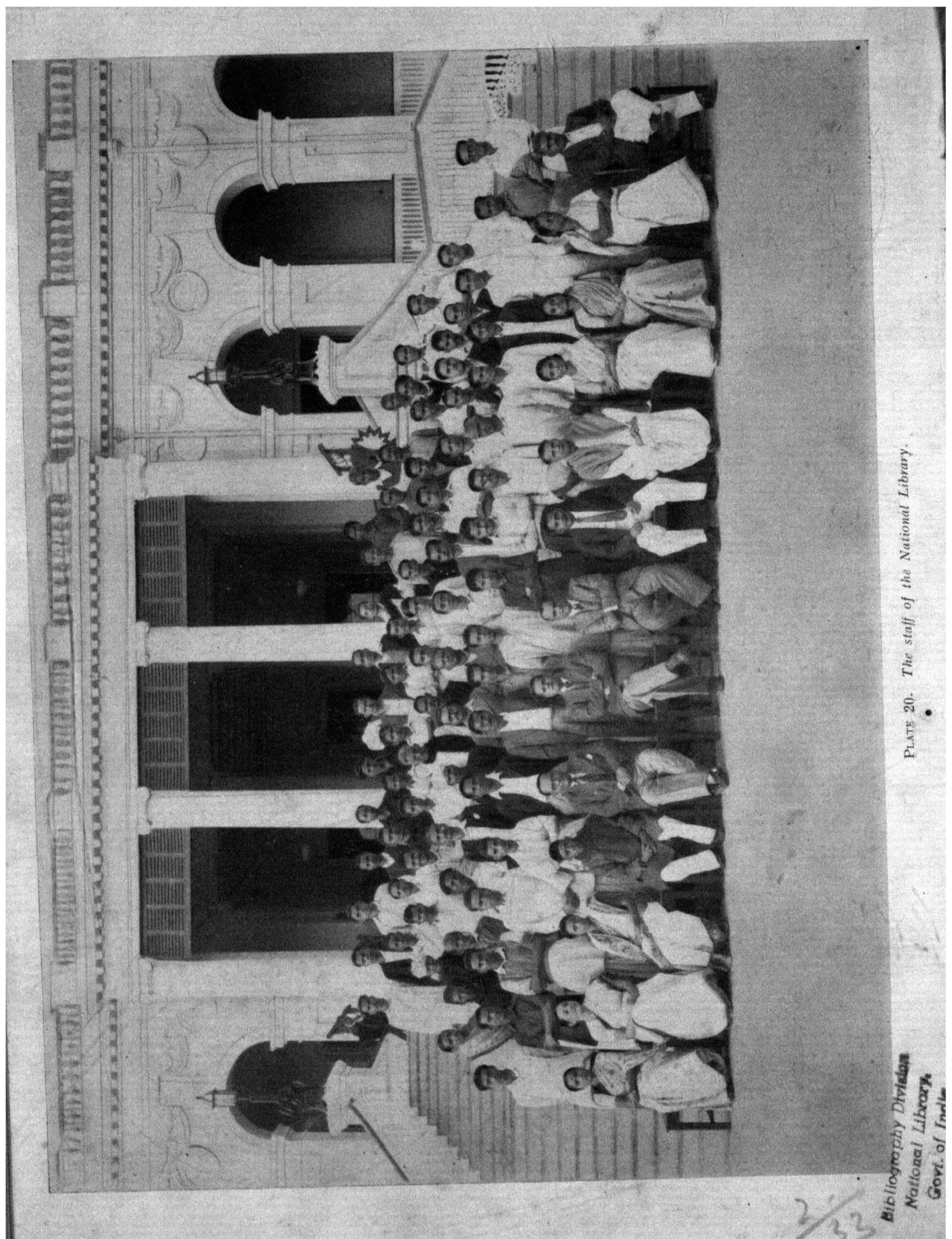


PLATE 20. *The staff of the National Library.*

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